

Shaykh Hasan al-fātih Qarib Allāh His Life & Teachings

1933-2005

الشَّيْخُ الْحَسَنُ الْفَاتِحُ قَرِيبُ اللَّهِ

حياته وتعاليمه



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Shaykh Ḥasan al-Fātiḥ Qarīb Allāh

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Dedication

To the soul of the revivalist, the wali and the scholar
Professor Hasan al-Fatih Qarib Allah.

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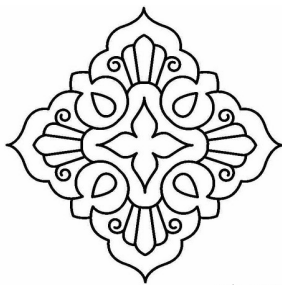
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Introduction

This book tries to handle the life and the teachings of Shaykh Ḥasan al-Fātiḥ Qarīb Allāh [1933-2005]. The book is an attempt of transmitting the teachings of one of the most outstanding Sudanese Ṣūfī scholars.

Shaykh Ḥasan Shaykh al-Fatīḥ was born at Omdurman, in 1933, into a renowned Sudanese scholarly family, well-known for their deep-rooted attachment to guidance, learning and teaching religious knowledge.

He was born to the household of the Qutb Aḥmad al-Ṭayyib b. al-Bashir the founder of the Sammāniyya Ṣūfī Order in Sudan and Africa. His genealogy ends with al-Abbas b. Abd al-Mutalib the messenger's cousin.

Shaykh Ḥasan attained his early education at the *khalwa* of his grandfather Shaykh Qarīb Allāh (1866-1936). At the age of nine, he memorized the Qur'ān, by the narrations of abi-Ḥafṣ and abi-Amru al-Duri. Then he joined the Scientific Institute of Omdurman for further religious education. In his tertiary education, Shaykh Ḥasan had joined the Islāmic university of Omdurman, then Cairo University of Khartoum, in which he obtained his bachelor degrees. He was awarded his MA from the post-graduate college, University of Khartoum in 1965, entitle [*al-Ṭaṣawwuf al-Islami fi al-Sudan ila Nihaiyat Dawlat al-Funj*, Islāmic mysticism in Sudan towards the end of Funj State]. He was seconded to the University of Edinburgh, and obtained his PhD entitle (The influence of al-Ghazali upon Islāmic jurisprudence and philosophy) in the year 1970, under the supervision of professor Willam Montgomery Watt (1909–2006).

He has been initiated into the Sammāniyya ṭarīqa under his father, the great *wali*

Shaykh Muḥammad al-Fātiḥ [1919-1986]

In his academic carrier professor Shaykh Ḥasan has held numerous academic and other positions. When the Shaykh resign so as to free himself to his Sammani centre's khalifate in 1986, he was the acting Vice-Chancellor of Omdurman Islamic University.

The credit of the inauguration to the first Sudanese Islamic and Ṣūfī website on the internet has been attributed to him.

Ḥasan al-Fātiḥ Qarīb Allāh was one of the Sudanese scholars who contributed to Islamic thought and its spread among the Muslims and mainly the Sudanese Ṣūfīs.

Ḥasan al-Fātiḥ literary and scientific output is wide-ranging and comes into categorizes.

He wrote extensively on almost all issues affecting his society and that served as a reference point for generations about two hundred years ago. He wrote extensively on Islamic issues and Ṣūfī sm. Over more than one hundred books were refereed among his literary works.

Shaykh Ḥasan as a devoted Ṣūfī followed and advocated the mainstream majority tradition of Islam, the way of *Ahl al-Sunnah wa al-Jama'ah*, the hallmark of which is tolerance and moderation, knowledge and spirituality.

Shaykh Ḥasan's views are explored in his diverse written books. The Shaykh placed his knowledge in his authoring books which appeal to the essential pillars of Islamic belief, practice, and spirituality which have been presented reasonably and efficiently enough for the modern reader.

Shaykh Ḥasan had many works to his credit ranging from Arabic Language, *Sirah*, *Fiqh*, and above all, *tasawwuf*. Some of his literary works addressing the guidance of the Ṣūfī disciples and Muslims generally. He also used to disseminate both the doctrines of Sammāniyya Ṣūfī Order and the teachings of Islam together. His Sammani centre formed one the largest branch of Sammāniyya in Sudan. His *da'wah* activities made him visit many countries on the globe, such as; Britain, London (UK), USA and in addition to many West and East African countries.

Shaykh Ḥasan has passed away in 2005, and came to be succeeded by son Shaykh Muḥammad.

Dr. Abdulgalil. Abdallah Salih

Al-Baha- al-Aqiq

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Chapter one

Sammānyia Ṣūfi order

The Sammāniyya is one of the most famous, *Ṣūfi* orders in the Islāmic world. To historians the first impulse for change, came through the Sammāniyya, whose origins lay in the tradition of the khalwatiyya *Ṣūfi* order, which may be traced back to the fourteen century. The Sammāniyya *ṭarīqa* was founded by Muḥammad b. ‘Abd al-Karīm al-Madanī al-Shāfi‘ī, known as Shaykh Muḥammad Sammān (1718-1775 AD/1130-1189 H). Shaykh Muḥammad Sammān studied various order to the greatest teachers of his time. His most impressive teacher was Mustafā b. Kamāl al-Dīn al-Bakrī, prolific author and Shaykh of the Khalwatiyya order of Damascus, who had settled in Medina and died in Cairo in 1749

To Oxford Islāmic Studies website the Sammāniyya *ṭarīqa* is “Activist, reformist branch of the revivalist Khalwati *ṭarīqa*. Founded by Muḥammad b. Abd al-Karim al-Sammāni in the eighteenth century. Committed to formal Islāmic law. Opposed to the traditional veneration of saints. Provided an organizational framework and inspiration for more militant revivalist movements. Spread into Sumatra, Indonesia, Egypt, and Sudan in the eighteenth century and became a major order in the Malay Peninsula, and throughout Africa in the nineteenth century. In Southeast Asia, writings by *Shaykhs* of this order provided inspiration for nineteenth-and twentieth-century jihads against the Dutch colonial occupiers. Famous adherents include Muḥammad Aḥmad Ibn ‘Abd Allāh

(the Sudanese Mahdi), who used the *ṭarīqa*'s teachings to denounce the corruption of faith in Sudan and to declare himself the expected Mahdi (*messiah*). In Sudan, a widespread network among the local population permitted it to become the basis for local organization and opposition to Egyptian rule, along with the Khatmi and Majdhubi orders. Another branch of the Khalwatiyya, which had significant impacts on the Nilotic Sudan, was that of Muḥammad b. al-Karim al-Sammān, a student of the Egyptian Khalwati *Shaykh* Muṣṭafā al-Bakrī (1687-1749). The Sammāniyya tradition is generally described as an offshot of the revived Khalawtiyya affiliation, associated with Muṣṭafā b.Kamāl al-Dīn al-Bakrī (d.1749). The Sammāniyya *ṭarīqa* did develop into an independent order. The order subsequently spread to Egypt, the Sudan, Nigeria, and south-east Asia.

To Ḥasan al-Fātiḥ Qarib Allāh (1932 – 2006) the Sammāniyya represents one of the huge change of waves which have been emerged on second half of the 19th century, during the rule of Othman Sultante, he writes “ the Sammāniyya *ṭarīqa* is one of the huge changing waves that included the southern States for the ruling of the sons of Othman, in the Islāmic world in the 19th century

The concept

The Sammāniyya is a terminological name for a number of *ṭurūq* of which the main five orders are:

1. The Qādiriyya named after the *quṭb Shaykh* Abd al-Qādir al-Jilāni (1077-1164.)
2. The Khalwatiyya of *Shaykh* Muṣṭafā al- Bakri b.Kamāl Din, (1687-1748)
3. The Naqshbandiyya of *Shaykh* Muḥammad Baha Din Naqshband, (1317- 1388)
4. *Anfas ṭarīqat*, in which each and every breath should be accompanied by *dhikr*.

5. *Al-Muwafaqah ṭarīqat*, in this *ṭarīqa*, the condition and behaviour of the *murīd* goes in accordance with one of the beautiful Names of Allāh. The Sammāniyyah *ṭarīqah* seemed to be embracing many *ṭarīqahs*. These *ṭarīqahs* are the Qdiriyyah, Naqshabandiyyah, and Khalwatiyya.

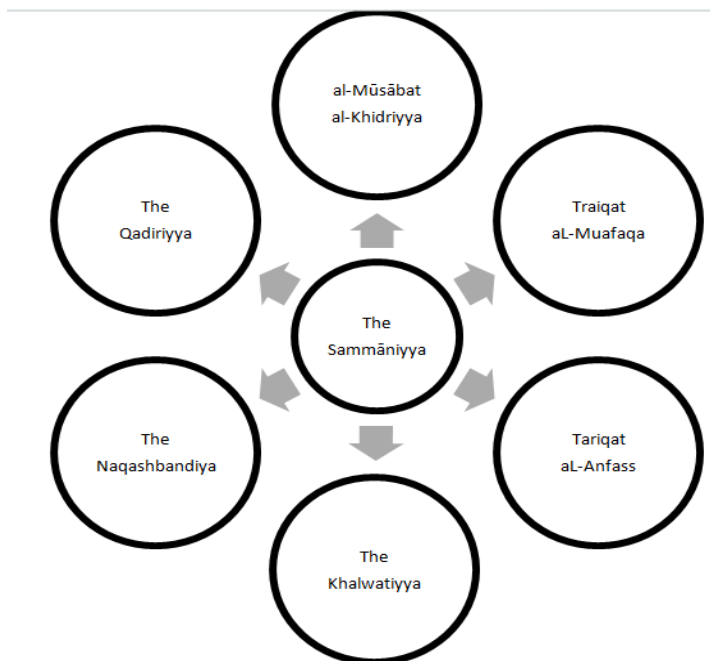


Diagram illustrates the branches of the Sammāniyya

A note on al-Sammān's name

Several views have been said, concerning the name al-Sammān of which the Sammāniyya has been derived. The name went synonymous with the butter selling, which in fact is untrue claims, that as the story life of the *Shaykh* has told, and been recorded, by his students, on his *manāqib*, the name has no relation from far or near, with practicing that such type of trade. According to Le Chatelier, *Shaykh* Sammān (1717-1775) got his name one day when he and his followers were without food. Sammān let down a pail into a well, which came up filled with butter. With this, he managed to feed himself and his

disciples, who gave him the name of Sammān (butter merchant) Many of his students as well *murīds* have strived in the interpretation of the name, focusing on what suit the status of their *Shaykh*

One of those of students who commented on the name al-Sammān is Muḥammad al-Jifri on his commentary on *Jaliyat al-Karb* he says: (for this, he has gone fame with al-Sammāni , for he (causes) the fattiness of the souls of his *murīds*. By his (al-Jifri) saying that *Shaykh* al-Sammān used to nurture the souls of the *murīds* with the *adhkār*, and the benefit of *ulum* till they get fatten . Moreover, and out of the so many biography writers, who came to comment on the name (al-Sammān), is *Shaykh* Abd al-Mahmud w.Nūr al-Dā'im (1845-1915). However, in his book *al-Ku'ūs al-Mutra'a fi Manāqib al-Sada al-Arba'a*, wrote (2011:202) 'Al-Sammān in *al-Mawahib al-Sama'adaniyya* of *Shaykh* Şeḍīq b. Omer Khan, is the one who takes out the meanings and secrets, from the forms of utterances and books, as *al-samn* is taken out by butter – maker from the butter'. He went to add: 'al-Sammān is the one by his *madad*, the lean hearts get fattened' also he said, 'al-Sammān is the seller of the butter of gnosis' . In his own poems and letters, however, he consistently calls himself 'al-Sammān, let us quote his statement:

I am al-Qadiri al-Sammān and my name is Muḥammad.

My popularity is widespread among people.

I am the pole of this time and forever.

His passing a way

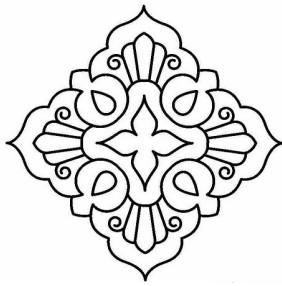
Shaykh Muḥammad al-Sammān has passed away in the year 1775 and came to be buried in al-Baqi cemetrey in *al-Madina al-Munawara*.



al-Baqī' cemetery in *al-Madina al-Munawara* where al-Sammān was buried.

A number of several *zāwiyas* in the Hejaz and in Yemen, Sudan, Nigeria, Eretria, Indonesia, America and Britain etc. were founded by al-Sammān students that attracted a great number of followers from Maghreb, the Sudan and Eretria, the Hadramawt, Afghanistan and Indonesia'. Among the most famous celebrated students, comes *Shaykh Aḥmad al-Ṭayyib b. al-Bashīr* (d.1742-1824) (Sudan), Şeḍīq Omer Khan (India), in Indonesia is Abd al-Sama'ad Palembang (South Sumatra).

However, the dissemination of the *ṭarīqa's* teachings and doctrine into the Sudan has been connected by the efforts led by the great Şūfī and scholar *Shaykh Aḥmad al-Ṭayyib b. al-Bashīr* (1742-1824).



Chapter Two

Sammāniyya in the Sudan

The arrival

One of the most prominent and striking features of Islām in Sudan is the *Ṣūfi* tradition, especially as embodied in *Ṣūfi* orders, among these the Sammāniyya. The *ṭarīqa* represents one of the most important *Ṣūfi ṭurūq* in modern Sudan. The importance of the Sammāniyya lies in the fact it is one of the *Ṣūfi ṭurūq* that shaped the nature of Islām in Sudan. Moreover, it reflects the process of Sudanization of an orthodox *Ṣūfi-Ulamā'* *ṭarīqa* that was founded in *Hijaz*. The Sammāniyya has brought to Sudan by the renowned *Shaykh* Aḥmad al-Ṭayyib b.al-Bahir (1742 -1824), in the second half of the 18th century. The *ṭarīqa* is not just the most popular and influential in Sudan but also in most of African continent, mainly Nigeria.

By the passing of the time, the Sammāniyya has gained several centres in different parts of the Sudan. These centres had and still have varied spiritual, social and reforming tasks. They have the responsibility of the educational and ethical aims, for those who under the dominance of its banner. However, the great students have taken the *Ṣūfi* pledge from *Shaykh* Aḥmad al-Ṭayyib, and then each went to the place that he chose, and taking from the *masīd* an institution, to Allāh's call, and distribution of knowledge, via opening *khawlas* for the memorization of the Qur'ān. Thus, thousands of centres represented al-Sammān involved in propagation his teachings and doctrine, have appeared, as enlightening centres, helping in the spread of the word of Allāh, and strengthen the bonds of faith, among the believers. Al-Sammān influenced *Ṣūfism*

greatly in the Sudan. He advocated for the Khalwati tradition, which called for all members of this *Ṣūfī* order-no matter where they lived geographically-to be united under in this tradition under the founder's family name, and by the use of the same prayers and rituals. This "network" of *Ṣūfīs* became known as the Sammāniyya. Sammāniyya's *Shuyūkh* have set the Qur'ān's fire, built the mosques, *zāwiyas*, *khalawas*, and Islāmic institutes, and their students have followed the same trace, across the country and outside.

He and his pupils were of immense importance to the spread of Sammāniyya influence in Africa, Europe and the Islāmic world. In time al-Ṭayyib founded his own branch of the Sammāniyya known as the "Tayyibiyya" (154:p.86). In the late eighteenth and early nineteenth centuries, other well-established transregional orders entered Sudan from abroad, notably the Tijaniyya and Sammāniyya .

Other *Ṣūfī* groups, Tijania and al-Samania, also played a significant role in building the Sudanese personality, identity and culture. They were able to influence political values and political culture, which impacted on many events in Sudanese history and the thought, intellectual work and history of the Islāmic movement (Hamid, 1989, pp. 259-267; Mekki, 1999, pp.175-190).

As we have pointed out earlier the advent as well the wide spread of the Sammāniyya *Ṣūfī* order is a credit for *Shaykh* Aḥmad al-Ṭayyib , it is highly important to shed light its founder, doctrine, contributions and centres.

***Shaykh* Aḥmad al-Ṭayyib al-Bashīr 1742-1824**

Shaykh al-Ṭayyib was born into one of the most prominent and long-established clans of religious notables, and learned men in Sudan. His predecessors mainly his grandfather was a Qadiri in *ṭarīqa*, and student of Ḥasan w Hasuna. He is known as one of the most prolific

Ṣūfī revivalist, in the history of Islām in Sudan. His biography informs that ‘He is Aḥmad al-Ṭayyib b. *Mawlai* al-Bashīr b. Mālik, b. *al-uṣṭāz* Muḥammad Surūr, the Abbasi, the Sammāni in his *ṭarīqa*, and Māliki in *madhab*’. Master Aḥmad al-Ṭayyib was born at Umm Marrih, north of Omdurman in (1155-1742/3 -1239-1824 AH). His mother was Ruqayya bt. Rahama b. Muḥammad Surūr; his father, who was also his mother’s cousin, was al-Bashīr b. Mālik b. Muḥammad Surūr. His pedigree shows that, he had a common ancestry, with the Arakiyyun holy clan. *Shaykh* Aḥmad al-Ṭayyib is ‘A *Ṣūfī* who introduced the Sammāniyya into the Sudan. He was born at Um-Marrih, North of Omdurman. Where he studied at the mosque of his ancestor, Muḥammad w. Surūr {v.k.-al.tabaqat, 344}, then at the mosque of Walad Anis al-Awādābi, the student of *Shaykh* Khojali, and Aḥmad al-Fazzari at Um-Ṭalha .

Shaykh Aḥmad al-Ṭayyib was initiated into the Way, on several visits to Mecca and travelled widely in the Sudan to form the basis for the new *ṭarīqa*. This, then, was a clear manifestation of *ṭarīqa*-Way as a more active principle than had prevailed in the Sudan earlier. It is not clear; however, to what degree an organization beyond that of a series of initiations existed at this time. Yet its influence remained strong; the Sudanese Mahdi started his career as a *Shaykh* of the Sammāniyya, and—notwithstanding the difference in content—the movement he built was clearly influenced by the *ṭarīqa* model.

He then asked the famous Qādiri *Shaykh*, ‘Abd al-Baqī’ al-Nayyal, to initiate him in Qādiriyya. Al-Nayyal is reported to have communicated with, the spirit of Ḥasan w. Hassuna, who commanded him not, to admit Aḥmed. Therefore *Shaikh* Abd al-Baqi told his disciples that Aḥmad al-Ṭayyib would get his initiation in Ḥijaz (Madina). This incident could be explained within the context of the development of *Ṣūfī* orders in the Sudan. The *Ṣūfī* orders available then were not able to satisfy the

scholarly ambitions of Aḥmad al-Ṭayyib al-Bashīr”.

He then decided to return to Umm-Marrih, where he studied of his own, devoting much of his time, to the *Mukhtaṣar of Khalil*, and a major commentary upon it by Barham Al-Damari (d.805/1402). So for him there was a necessity for a new revivalist spirit which was not found in Sinnar. For this reason after travelled to many *Ṣūfi Shaikhs*, and did not manage to fit into their Qadiri branches, he returned to his village Um-Marrih where he continued to perform *Ṣalāt* on the prophet (twelve thousands times a day) until he claimed that he saw the prophet in full consciousness. Here Aḥmad Al-Ṭayyib developed a new trend in the *Ṣūfi* orders in the Sudan in the late period of the Funj Sultante that is performing *Ṣalāt* on the prophet as a means of acquiring *Ṣūfi* status and *karāmat*. This was the period before he went to the Ḥijaz. It is significant to mention that, at that time, before his travel to Ḥijaz, Aḥmad Al.Ṭayyib Al-Bashīr” was famous for being ‘*Alim*, due to the fact that he studied *Shari’a* sciences under the supervision of *Shaikh* Sa’id Al-Battahani.

When he was sixteen or eighteen that is in 1758 or 1760 Aḥmad travelled to the Ḥijaz. While in Mecca Aḥmad al-Ṭayyib, was also initiated by Ibrāhim b.Muḥammad ‘Abd al.Salam al-Makki al-Shafi, a student of Muṣṭafā Kamāl al-Dīn al-Bakrī, into the Khalwatiyya, and by ‘Abd al-Rahman al-Aydarus, into the Naqshbandiyya. Aḥmad was said to have seen in a vision, that his real master was Muḥammad b.‘Abd al-Karim al-Sammān in Medina. He thus, moved and studied under him for several years, during which he was initiated by his teacher, into a number of *ṭarīqas*, among them the Qādiriyya, Khalwatiyya, and Naqshbandiyya. After receiving his diploma (*ijāza*), Aḥmad al-Ṭayyib was ordered by his master, to return to the Sudan, to initiate followers and “to make manifest the signs of the religion”, *izhar maalim al-din*. After much travelling, he returned to the Sudan, visiting on the way *Shaykh* Hamad b. Muḥammad al-Majdhub at al-Damir

Aḥmad al-Ṭayyib, along with his students and grandsons laid the groundwork for great contributions in Sudanese society encompasses Scholarly, spiritual, political and social influences.

The doctrine of the *ṭarīqa*'s

The doctrine of the Sāmmaniyya does not perceive *Ṣūfī* doctrines as separate from the basic teachings of Islām. Rather, they are meditations that explore the deeper meanings and ramifications of these teachings through known upgrading like beginning with the *istigfar* then prayer upon the prophet and then saying the blessed word: *la ilāh ilā Allāh*. The *dhikr* is one of the most important means of *ṭarībiya* in the *ṭarīqa*'s doctrine, this done and achieved through strictly abiding with the prophet doctrine and the holy Qur'ān, in all of the commitment aspects. Then the doctrine being based on the divine emanation, and the tangible fruit of the abiding and commitment of the *ṭarīqa* and the regulatory of performing *dhikr*, attaining to the meanings and realities that lead to the oneness of Allāh through certainty and Witnessing, or what is known in their (*Ṣūfīs*) literature with *ilmal-Wiṣul* and here it is of high necessity of following *ilm* of *al-Iṣuul* for tasting the science of *wiṣul*, and with thus the grand sciences and great *tajaliyat*, being felt by the *ṭarīqa*'s *salik*. So, the beginning of the *ṭarīqa* is science, and its middle is the deed, and its ending is *ḥāl* (spiritual state), as the result is the omnipresence of the prophet, through Witnessing and this is what expressed and detailed in their books and authoring.

As expressed in the *ṭarīqa*'s writings and sayings, it could be stated that the doctrine of the Sāmmaniyya represents in the following:

- 1-Belief in Allāh.
- 2-Belief in the angels.
- 3- Belief in the revealed books.

- 4- Belief in messengers and prophets.
- 5- Belief in the last day.
- 6- Belief in *qadar* (Divine Will), both its good and evil consequences.
- 7- Strict adherence to prophet Muḥammad (PBUH), with self-determination to behave and this in accordance with the teachings of the Qur'ān.
- 8- Sincere abiding with the Shaykhs' educational method based on the Qur'ān and the prophetic *sunnah*, avoiding all the vices
- 9- Respectfulness to elders, showing mercy to youngsters, and obedience to the spiritual qualified *Shaykh* on what pleases Allāh.
- 10- Strong self-determination to perform voluntary prayers.
- 11- Pledge to fulfill the covenant of Allāh, follow his *Sharī'a* and abstain from His prohibitions plight.
- 12- Working sincerely for imposing the law of Allāh.

The *ṭarīqa* doctrine has joint the *Sharī'a* and the *ḥaqīqa*, and the Sammāniyya's *Shuyūkh*, first and foremost have gone to recommend their students with the necessity of receiving the fundamentals of science, before embarking in the application of the bases of the *ṭarīq*.

Finally, and like the other *Ṣūfi* orders, the *ṭarīqa*'s doctrine is set on denouncing the vices, and *tahāli* with the virtues

Revivalist *ṭarīqa*

'Whether what was going on with *Ṣūfism* in the eighteenth century was 'neo-*Ṣūfism*' or a *ṭarīqa* Muḥammadiyya movement or something else, it is generally agreed that this was the most important *Ṣūfi* movement of the last three or four hundred years. It is also agreed that the most notable of the *Ṣūfi* orders involved were the Tijāniyya of Aḥmad al-Tijāni (1745–1815), the Samāniyya of Muḥammad ibn'Abd al-Karīm al-Sammān (1718–75), possibly the Khalwatiyya deriving from Muṣṭafā al-Bakrī (1687–1748) and Muḥammad al-Ḥifni (1688–1767), and certainly

the three major orders deriving from Aḥmad ibn Idrīs (1750–1837): the Sanūsiyya of Muḥammad ibn ‘Alī al-Sanūsī (1787–1859), the Khatmiyya of Muḥammad Uthmān al-Mirghani (1794–1852), and the Rashīdī Aḥmadiyya, or Rashīdiyya, of Ibrāhīm al-Rashīd (1813–74) .

In the academic circles as well in *Ṣūfī* studies, the Sammāniyya has been viewed as a reformist, revivalist *ṭarīqa*. Many writers and researchers have gone to deal with the *ṭarīqa* as such. ‘By the start of the nineteenth century the Sudan began to receive representatives of *Ṣūfī* reformism groups, which began in Ḥijaz (Saudi Arabia) and other parts of the Islāmic world, during the eighteenth century. Chief among these movements were the Sammāniyya and the Khatmiyya .’ About the same time, access to the mystical knowledge of the *Ṣūfī* orders was opened up to commoners. The reformist Sammāniyya Order, which had been a noble preserve to this point, began to spread down the social hierarchy. By 1910 it was almost a mass movement. Collins gives several descriptions of its impact on Bira in the 1930s, where the local ruler was a great devotee of it along with Gama from Ara . The late eighteenth century was characterized by severe political instability. The same period witnessed the introduction of the revivalist *ṭarīqas* such as the Sammāniyya which was founded in Medina (Ḥijaz) by Muḥammad b. Abd al-Karīm al-Sammān, who was born in (1130/1718) and died (1189/1775) in Medina (Ḥijaz) .

‘Most of the people of northern and central Sudan, what I call the North, belonged to *Ṣūfī* orders. *Ṣūfism* had been present in the Sudan for some time, but in the nineteenth century it spread much more widely, under the impulse of new orders, many of them centered in nearby Mecca and Medina. Most of the West Africans who settled in the central Sudan were *Ṣūfī*, often with the same Qādiriyya allegiance as Uthman and his family, Muḥammad Aḥmad combined his learning with affiliation and then became

a leader in the order called the Sammāniyya. Most of these movements developed local roots and grievances, over against the “official” Islām of Egypt, symbolized often by the venerable Cairene university al-Azhar. The idea of the Sammāniyya revivalist and reforming *ṭarīqa*, has been stated by Richard Gray, in the Cambridge History of Africa (1975:70) vol.4, in a section devoted to the history and the influence of the Qādiriyya in Sudan, he has written: ‘Towards the end of the Funj period, its predominance was challenged by the introduction into the Sudan of two new orders, which, although linked with traditional *Ṣūfism*, bore witness to a revivalist and reforming spirit in the Islāmic world.’ The first of these was the Sammāniyya, founded in the Hejaz by Muḥammad b. ‘Abd al-Karīm al-Sammāni (1718-75)

However, with coming of the *ṭarīqa* into the Sudan, *Shaykh* Aḥmad al-Ṭayyib has gone with the same spirit of the revivalism trend of the Sammāniyya as the case in its birth, so his coming to the land of the Sudan with the new philosophy of *ṭaṣawwuf*, which was not familiar to the Sudanese *Ṣūfis* before, has opened the door so wide for the dissemination of al-Sammāni’s teachings. ‘The spread of the Sammāniyya order to the Sudan under the Sudanese scholar Aḥmad al-Ṭayyib w. al-Bashīr” (d.1239/1824) was another example of a Sudanese going out into the wider world, and bringing back new impulses. But the Sammāniyya was only the precursor for the spread of a number of other orders or brotherhoods that were to dominate the devotional life – and thus the writings – of the Northern Sudanese in the nineteenth century and beyond

Back in *bilād al-Sūdān*, Aḥmad al-Ṭayyib possessed enormous advantages over his contemporaries – in one of many parallels with the career of Aḥmad wad Isā – on account of his extensive travels and studies

and his activism. The material resources inherited from his forefathers and the strategic location of Umm-Marriḥ cannot also have failed to contribute to his remarkable success during the ensuing five decades in attracting to his cause across – section of the *Ṣūfis* and *ulamà*” of the riverain Sudan. For the first time in the Sudan, an entire *ṭarīqa* network emanated from, and recognized the precedence, of a single man.

Aḥmad Al-Ṭayyeb was to infuse a new spirit into Sudanese *Ṣūfism*, leading to a renewed emphasis, not only on such practical aspects as *dhikr* (recital) and *madiḥ* (songs of praise) but also on the philosophy of *Ṣūfism*.



The tomb of the *qutb* Shaykh Aḥmad al-Ṭayyib al-Bashir- Umm-Marriḥ- north of Khartoum

The *ṭarīqa*’s rituals

The rituals of the Sammāniyya order focus on five things, namely *tawbah*, *bay‘ah*, *sulūk*, *rābitah*, and *dhikr*. *Tawbah* for the *Ṣūfis* is not only a remedy for sins, but there is something even higher, namely as a means

to get closer to the Most Holy. Then, *bay‘ah* is a statement of loyalty. Someone who will enter a Sūfī order promises to obey all the applicable provisions in the teachings carried out by a teacher or Shaykh of the order. According to Shaykh Muda Ahmad Arifin, the allegiance in the Sammāniyya order is based on the practice of *bay‘ah*, just like the prophet took the *bay‘ah* of ‘Alī ibn ‘Abī Tālib.

The third ritual is *sulūk*. It is a spiritual practice by increasing the number of *dhikr* conducted in a particular place under a Shaykh’s guidance. In a broader sense, it is to perpetuate the memory of Allah under any circumstances. Their hearts remain attached to Allah. They might be in a crowd, but their attention will only to Allah. So, the essence of *sulūk* is a practice to remember Allah in eternity. The fourth ritual is *rābitah*. *Rābitah* serves as a guide for the student when he is away from the master. If the student is always loyal to his *murshid*, he will always feel that the *murshid* monitors his behavior. Thus, the student will feel guided even though the student is far from his *murshid*. Besides *dhikr* and charity, *rābitah* also functions as an inner bond between the teacher and the student. *Rābitah* can also be strength for the student in facing opponents and enemies. With the *rābitah* to the *murshid*, the student will have strength and courage. And the fifth Ritual is *dhikr*. *Dhikr* in the Sammāniyya order occupies a critical position because the practices of the Sammāniyya order are mainly in the form of *dhikr*. In the Sammāniyya Order, the implementation of *dhikr* has many levels

.

The *ṭarīqa*’s contributions

Since its arrival to the land of the Sudan on the second half of the nineteenth century, the Sammāniyya has caused profound and great impact in the country. The *ṭarīqa*’s contribution could easily be experienced in the way that successfully has spread its wings to

reach and cover each inch of the huge land of the country spiritually, socially, economically, and scientifically. However, the great credit account in favour to the Sammāniyya beside its deep wide religious impact, is its living scientific legacy, representing in the contribution of educating and rearing the Sudanese man, as well spreading the virtues set on asceticism, the love of good, and abiding with the manners of the owner of the *shari'a* i.e. the prophet Muḥammad (pbuh)

.

The contribution of the *Ṭayyiban* house to the Sammāniyya comes with the contribution of knowledge on the global level, and this appeared clearly in the uniqueness of the works of my master *Shaykh* Aḥmad al-Ṭayyib, who chose the highest expressive way of his Arabic language, which comes at the top of the classical version of the language.

The influential contribution in forming the spiritual geography of Sudan on both levels vertically and horizontally. It is not a secret to tell that, the contribution of the majority of the *Ṣūfi ṭarīqas*, in Sudan, before the coming of the Sammāniyya in writing, authoring and then *irshad*, came into colloquial language, which is a language that permits communication only on the framework of those who speak and understand such language. The best plain proof manifesting this feature is the book of the *Tabaqat* of the renowned w.Dif Allāh (1722-1810)

.

The Sammāniyya *ṭarīqa*, it is the oldest *ṭarīqa* that form the Sudanese mentality, and continued to practice the guidance, and giving *taslik*, and *bia'a*, in Funj State for about forty years. The Sammāniyya grew up with multicentres, and became one of the greatest *ṭarīqas*, in contemporary Sudan; as well it possesses the biggest scientific, spiritual and literary library

.

Concerning the social impact of the Sammāniyya, 'It can be said that the Sammāniyya, is the most Sudanese *ṭarīqas* of

followers, and the most influential on the social sphere, with the most abundant production, in the literary as well the spiritual sphere . The Sammāniyya *ṭarīqa* could be considered a progressive branch of the Qādiriyya, but at the same time, enjoys its own autonomy. The Sammāniyya distinguished with its, concern with *Ṣūfī* elite thinking, writings, and editing in this field. In fact the Sammāniyya, upon its arrival had found, the atmosphere ready, and this helps, in its expansion and spreading .

Upon its entering Sudan, the Sammāniyya based and focused on presenting, the example, showing the model as a doctrine of *dawah*, and proselytizing techniques. The Sammāniyya *Shuyūkh* introduced themselves, as religious scholars, and men of *ṭasawwuf*, have the methods in education, and social reforming and change, on Islāmic bases. *Shaykh* Aḥmad al-Ṭayyib had enjoyed all the qualities, which made him, qualified to play all the leading roles. The Sudanese accepted the Sammāniyya, as with what was appeared on them of science, and their own concern to science, mainly the Qur'ān, and the other sciences of the *shari'a*. The bulk of the Sammāniyya centres, which were established, in Sudan, have a positive role, in the learning of the Qur'ān, and the other Islāmic sciences. And in each centre approximately there is a *khalwa*, for the memorization of the Qur'ān'. 'Allāh Has granted, the *ṭarīqa*, a divine gift, rare to be found, among the Sudanese families. This gift has represented in the ability of the eloquent linguistic expression, found in composing poetry, as well as books writing. This method is known to al-Mirghani, and al-Tijani, but through the Sammāniyya, a lot of poets have emerged .

The Sammāniyya is an open Sudanese *ṭarīqa*, since the second generation. Several famous *khalifās*, with such a high exalted status in the society, have appeared, and outside of the family of *Shaykh* Aḥmad al-Ṭayyib of those, for example, *Shaykh* Muḥammad Waiq Allāh, at the area

of al-Zariba, in the west of Sudan, *Shaykh* Sharīf al-Khatim at Karkog, at the Blue Nile, and *Shaykh* Muḥammad Shatoot at Medani, *Shaykh* Muḥammad Tōm, at the center of Sudan, and his student *Shaykh* Birayer, at White Nile

The dessimination in Sudan

Shaykh Aḥmad al-Ṭayyib powerful personality with the broad knowledge, coupled with his spiritual strength. Adding to his connection between *ṭaṣawwuf* and *shari'a*, in his works, which shows his general spirit, in reform and *dawah*, these were of great help, in the acceptance of the new teachings of the Sammāniyya into the fold of the country.

‘The Sammāniyya *ṭarīqa* in Sudan has spread, through two axes: One through the grand students of *Shaykh* Aḥmad al-Ṭayyib, and their students after them, and the second axis is through the efforts of the grandsons’ *khulafā*’ of *Shaykh* Aḥmad al-Ṭayyib b. al-Bashir.

Shaykh Abd al-Jabar al-Mubarak, the notable Sammāni *Shaykh* and scholar went to specify, the most famous centres of the *Ṭayyibiyan* house *Shuyūkh* as follows:

- 1-The centre of the *ṭarīqa* at Um-Marriḥ runs by the sons of *Shaykh* Muḥammad Sharīf Nūr al-Dā’im.
- 2-The centre of Ṭabat runs by the sons of *Shaykh* Abd al-Maḥmud w.Nūr al-Dā’im.
- 3-The centre of Ṭabat the Eastern runs by the sons of *Shaykh* al-Bashir w.Nūr al-Dā’im.
- 4-The centre of the *ṭarīqa* at Jebal Awalīya runs by the sons of *Shaykh* Abd al-Majeed w.Nūr al-Diam.
- 5-The centre of the *ṭarīqa* at Omdurman runs by the sons of *Shaykh* Qarīb Allāh Abū-Ṣāliḥ.
- 6-The centre of the *ṭarīqa* at Shambat runs by the sons of the *Shaykh* Abdr-Rahman b. *Shaykh* Aḥmad al-Ṭayyib.
- 7-The centre of the *ṭarīqa* at al-Jabalein runs by the sons of *Shaykh*

Idris b. *Shaykh* Abd al-Qādir b. *Shaykh* Abdr-Rahman.

8-The centre of the *ṭarīqa* at al-Surūrab, the *Ṭayyibiyan* castle runs by the sons of *Shaykh* Ibrāhim al-Dusuqī b. *Shaykh* Aḥmad al-Ṭayyib.

9-The centre of the *ṭarīqa* at Abu-Gebaha runs by the sons of *Shaykh* Hashim b. *Shaykh* Abd al-Qādir b. *Shaykh* Nūr al-Dā'im.

10-And it has branches outside Sudan, like that one in Ethiopia, which runs by the sons and the grandsons of *Shaykh* Abd al-Maḥmud

There are two other famous of the *Ṭayyibiyan* house centres, which is Omaidan, Sinnār State, north of Dender, runs by *Shaykh* al-Sammāni *Shaykh* al-Bakrī (b.1954). This branch recently turned one of a well-reputed and active branch. The other branch that comes to represent the *Ṭayyibiyan* house is that one of *Shaykh* Bakri *Shaykh* al-Bashir b. *Shaykh* Abdr-Rahman near al-Ḥōsh.

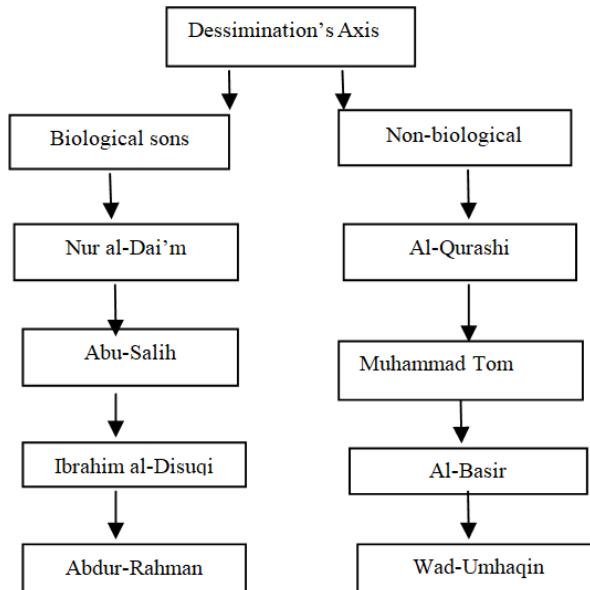
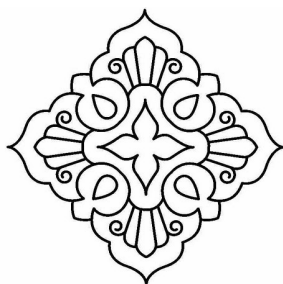


Diagram illustrates the two axis of the Sammāniyya dissemination in Sudan

The Sammani centre of *Shaykh* Qariballah at wad-Nubawiis one of the most important of these centres. The establishment and development of the centre will be discussed thoroughly and more comprehensively in the next chapter.



Chapter Three

The Sammāniyya centre of Wad-Nubawi

The centre of Shaykh Qarīb Allāh (1866-1936)¹, who is one of the most influential grandsons of the *qutb* of the Sammāniyya Shaykh Aḥmad al-Ṭayyib b. al-Bashīr, is the largest urban Sammāni centre. The ṭarīqa's headquarter is located in the Sudanese capital, more specifically Omdurman – w.Nubawi suburb².

1 - The full biography of grand wali Shaykh Qarib Allah informs that his father is Shaykh Abū-Ṣālih (1795-1869) b. Shaykh Aḥmad al-Ṭayyib, The Sammāniyya's founder in Sudan and Egypt . He was born in 1866 at Um-Marriḥ the west. Shaykh Qarīb Allāh began his memorization of the holy Qur'ān, at his father's *kḥālwa*, my master Shaykh Abū-Ṣālih (1866) at Um-Marriḥ, while he came to complete its memorization at the *kḥālwa* of his uncle Shaykh Aḥmad Abu-Grain at al-Jayīli. He studied the Islāmic and Arabic sciences in each of: Omdurman, Um-Marriḥ, al-Jyāli, Malit, al-Ḥijaz, Egypt. He settled in Um-Baḍir in northern Kordofan, where the Kababish tribe turned into followers of the Sammāniyya ṭarīqa. He visited al-Ḥijāz, al-Shām, Jerusalem, Iraq, Egypt; as well many of the Sudanese cities and villages.

Shaikh Qarib Allāh developed new trends in the way of performing the Same māni dhikr compared to that known in the founder's family. In Um-Marihi the disciples used to stand in a circle while performing dhikr by using drums. This way of performing dhikr is known as well in the Qadiri tradition. Shaikh Qarib Allāh insisted on using perfect Arabic language in the centre *madiḥ* (poems praising the prophet and the Sammāni Shaikhs), got rid of drums and stopped the disciples to stand in circle during the dhikr, as Shaikh Qarib Allāh introduced standing in two opposing lines and the *khulafā'* or *muqqadam* stand in the centre of the line of the disciples.

Besides his wide knowledge as an Alim and his insistence on going in accordance with Shari'a, Shaikh Qarib Allāh was famous for *karāma* – making". Shaykh Qarīb Allāh has passed away in the year of 1936, after a life full with great achievements, to be succeeded by his righteous son, the walī and the knower of Allāh, Shaykh Muḥammad al-Fatīḥ .

2 - Abdulgalil. A. Salih. The Sammaniyya. Op.cit., p322



The masid of Shaykh Qarīb Allāh - Omdurman

Toward a biography

Birth

Shaykh Ḥasan Shaykh al-Fatīḥ³ was born at Omdurman, in 1933, into a renowned Sudanese scholarly family, well-known for their deep-rooted attachment to guidance, learning and teaching religious knowledge.

He was born to the household of the Qutb Aḥmad al-Ṭayyib b. al-Bashir the founder of the Sammāniyya Ṣūfī Order in Sudan and Africa. His mother is Sharifa Fatima Majdhub Hajaz Mudathir Ibrahim, and his mother's grandmother is al-Hajjah al-Shool Aḥmad Shaykh al-Basir, after whom the street was al-Basir at wad Nubawi in Omdurman named. And this for recognition of his social, religious, and business position, mainly at the capital, Merowe, Eliofun, and west of Tabat Shaykh al-Sammani.

3 - He is Shaykh al-Fatīḥ b. Shaykh Qarīb Allāh b. Shaykh Abū-Ṣāliḥb. Shaykh Aḥmad al-Ṭayyib b.al-Bashīr, born in 1915, and passed away in 1986. He memorized the holy Qur'ān by the narrations of abi-Ḥafṣ and abi-Amar. Attained the international certificate from (the scientific Shaykhdom at Omdurman) in the year 1927, it is a university certificate (Bachelor). He visited Britain (London, Oxford, and Edinburgh).

In the Ṣūfī path, he was initiated at the hand of his father Shaykh Qarīb Allāh (1866-1915), in all of what has been authorized on; as well he had been given *ijāza* in ism Allāhu al-Adham, the grand name of Allāh, from Shaykh Muḥammad al-Mujtba in the year 1942. Before many years of his passing away, Shaykh al-Fatīḥ, has chosen his son- Ḥasan- to be his successor, deputed him in occasions, as well receiving people, and looking to their daily needs. To my master Shaykh Muḥammad al-Fatīḥ many books, as well many poems, in the praising of the prophet, and Ṣūfīsm. Several of notable students who took the pledge, at his hand came to be authorized as Shuyukh in the Sammāniyya. 'He worked actively to propagate the Sammāniyya, among those to whom he gave the *ijāza*, was the Nigerian scholar, Nasiru Kabara. And among the famous students also, Shaykh Jar al-Nabi (d.2013), Shaykh Babikr Aḥmed, Shaykh Babikir was born in Sudan

Shaykh al-Fatīḥ has passed away in the year of 1986, and came to be buried, near his mosque, in w.Nubawi, in a Tōmb turned a visiting place to people. His son Shaykh Ḥasan (1933-2005), comes to be his successor. [Source: Abdulgalil. A. Salih. Op.cit., p 225/26/27]

Lineage

Shaykh Ḥasan lineage ends with al-Abbss b. Abd al-Mutalib, the prophet's cousin, from his father's side, and sherifian from his mother side. So, he belongs to Ja'aliyyin the famous Suadnese tribe, in which Shaykh Abd al-Mahmud Nur al-Daim [1845-1915] has said:

نحن بنو العباس هل أحد
لنا الفخر في عرب وفي عجم
ايضا وآل رسول الله افضل من
يمشي على الارض بين الناس بالقدم
اهل الكساء فمننا فالفخار لنا
بهم واحمد والعباس جدهم
كذلك حمزة ليث الله خير فتى
بين الكتائب يوم الضرب كالعلم

We are the sons of al-Abbas, is there any one else

We have the pride in Arab and in non-Arab

Also the family of the messenger of Allah

The best who walks on earth among the people by the foot

From us is the people of the Cloak, and the pride is for us

By them and Ahmad and al-Abbas their grandfather

Also Hamza the lion of Allah, the best hero

Between the Brigades the day of fighting like the banner⁴

4 - Abdulgalil. A. Salih. *Shaykh Abd al-Mahmud Shaykh Nūr al-Dā'im al-Tayyibi* His Scholarly, Religious & Social, Legacy. Dar Azza for publishing and distribution, Khartoum, 2021. P- 72.

Shaykh Ḥasan lived life in accordance to the dictates of Islam, by following the training given to him by his father Shaykh Muḥammad al-Fātiḥ . His family is famous for their erudition and piety.

Education

Shaykh Ḥasan attained his early education at the *khalwa* of his grandfather Shaykh Qarīb Allāh (1866-1936), under al-fakī al-Ṭayyib al-Zayn, and also under Shaykh Ḥasan Muḥammad Sa'id, of the Scientific Institute of Omdurman. At the age of nine, he memorized the Qur'ān, by the narrations of abi-Ḥafṣ and abi-Amru al-Duri. Then he joined the Scientific Institute of Omdurman for further religious education. In his tertiary education, Shaykh Ḥasan had joined the Islāmic university of Omdurman, then Cairo University of Khartoum, in which he obtained his bachelor degrees. He was awarded his MA from the post-graduate college, University of Khartoum in 1965, entitle [*al-Ṭaṣawwuf al-Islami fi al-Sudan ila Nihaiyat Dawlat al-Funj*, Islāmic mysticism in Sudan towards the end of Funj State]. He was seconded to the University of Edinburgh, and obtained his PhD entitle (The influence of al-Ghazali upon Islāmic jurisprudence and philosophy) in the year 1970, under the supervision of professor Willam Montgomery Watt (1909–2006)⁵.

His Ṣūfī *sanad*

Shaykh Ḥasan has been initiated into the Sammāniyya ṭarīqa under his father, the great *wali* Shaykh Muḥammad al-Fātiḥ Qarīb Allāh [1919-1986].

The Khalwati *dhikr*

The Sammāniyyah ṭarīqah seemed to be embracing many ṭarīqahs. These ṭarīqahs are the Qdiriyyah, Naqshabandiyyah, and Khalwatiyya. This is clear from what was written by Abd al-Mahmud Nūr ad-Da'im, the grandson of Shaikh at-Tayyib, in his book *Azihir ar-Riyad* in which

5 - <http://www.Sammāniya.com/ar/index.php?option=com>.

he wrote about the *Tayyibiyyah as-Sammīniyyah taifah*⁶. All these *ṭarīqas* were taught by Shaikh ‘Abd al-Karīm as-Sammān to Shaikh at-Tayyib. The Qādiriyyah was regarded as the essence of the Sammāniyyah⁷. Meanwhile the Sammāniyya Ṣūfī order includes the bellow *turuq*:

1. The Qādiriyya named after the *qutb*

Shaykh ‘Abd al-Qādir al-Jilani (1077- 1164.)

2. The Khalwatiyya of Shaykh Muṣṭafā al- Bakri b.Kamāl Din, (1687- 1748)

3. The Naqshbandiyya of Shaykh Muḥammad Baha Din Naqshband, (1317-1388)

4. *Anfas ṭarīqat*, in which each and every breath should be accompanied by *dhikr*.

5. *Al-Muwafaqah ṭarīqat*, in this *ṭarīqa*, the condition and behaviour of the *murīd* goes in accordance with one of the beautiful Names of Allāh⁸.

The dominant and the widespread branch of these *turuqs* of the Sammāniyya is the Qadiri *sanad*. However, as an urban centre, Shaykh Qarib Allah the founder of the centre has adopted the Khalwati *sanad* of the *ṭarīqa*, adding to the *Anfas ṭarīqat*. The branch shuns away with the usage of drums and tambourine, in addition to patchworks. The *sam’a* is the dominant feature of the centre’s in *dhikr*. The source of the materials of *dhikr* is the poems mainly the *diwan* of *Rashafat al-Mudam* composed by the centre founder Shaykh Qarib Allah. Below is an example of the *diwan’s* ode, which enchanted by the praise-singers in the *masid*:

رسول الله جننا مذبذبنا بساحتكم حيارى تائهبنا

6 - The term “*taifah*”, frequently used by Tirmingham, to denote the *tariqa*, Ṣūfī orders in Islam, as I see it the existence of the Ansar and Khatmiyah, two Sudanese active religious- political sects, make him to name the other Ṣūfī *ṭarīqas* as *taifah*.

7 - Khadiga, A, Karrar, Aspects of Ṣūfism in the Sudan, A thesis submitted for the degree of master of Arts of the University of Durham April 1975 School of Oriental Studies University of Durham,1975, p.73

8 - <http://www.mosque.com/>

Messenger of Allah to your own yard [house] have we come sinful,
bewildered and strayed [from the path]

رسول الله جئنا في إفتقار ومسكنة وكل العجز فينا

Messenger of Allah we have come in extreme poverty [of good deeds]

Wretched and hopeless poor, with all weakness do we are

رسول الله لا عمل يرجي ولا جاه ولا حال يقينا

Messenger of Allah no good deed hoping for

Neither glory nor a sufficiently good state for us is the protection

ولا تقوى ولا قلب منيب ولا سعي من البلوى يقينا

No piety, no heart turning [to its Lord]

Neither an effort that from calamity be a protection

وفضلك يا رسول الله هام ونحن إليه أحوج طالبين

And your favour O messenger of Allah is significant

And to it do we in dire need

رسول الله بالباب اطرحننا عفاة في اضطرار سائلينا

Messenger of Allah at the door gate stood we

And [there] we are in bad need [for your favour]

رسول الله لا أحد سواكم يكون لنا إذا ما قد بلينا

Messenger of Allah we have no [person] but you

When distress fall upon us

رسول الله زاد الضعف فينا وأنت بنا لأشفق من أبينا

Messenger of Allah weakness has ever intensified

You to us the more sympathetic than our father

رسول الله غفلتنا تنأمت وأنت موقظ للغافلين

Messenger of Allah our heedless has ever increased

But, you to the heedless the ever arouser

رسول الله نرجو منك سترا يكون لنا من كيد المعتدين

Messenger of Allah from you we sought the protection

[The protection] from the worst [coming] as well as of all the aggressors

رسول الله إنا قد هلكنا ولكن بعاليك إحتمينا

Messenger of Allah had we destroyed with a torment

But, with your highest status [intercession] have we seeking the refuge

رسول الله لأقول صدوق ولا عمل ولا خلق حسينا

Messenger of Allah we have no sincere saying

Neither [a sincere] deed, nor a good manner

ولا صومنا ولا قمنا بليل ولا عفنا الذي عنه قد نهينا

Neither we fast, nor do we rise nightly [for dhikr]

Neither had we deserted what [the sharia] forbids

ولاشتقنا ولا شقنا لقوم ولاسرنا بجزء السائرينا

Neither we longed nor longing to the righteous folk

Neither had we journeyed along with apportioning of the wayfarers

نسبنا أنفسنا للدين زورا وخالفنا ومحظورا أتينا

Falsely, do we attributed ourselves to the faith [Islam]

And do we act against [the teachings], and to what is forbidden do we commit

عجزنا القيام لفرض ربي وخدمته وصار الفرض ديننا

We do fail to come with my Lord's obligation

As well as serving Him, [because of this failure], the obligation has turned a debt [to us]

وقلدنا المكذب في لقاه فمات القلب وهو ينوء رينا

And do we imitated the liar [the devil] in his promise

However, full of sins, the heart had died

رسول الله ولا حال شريف ولا قال لمستمع لدينا

Messenger of Allah, have we no honourable state

Neither a saying that may affect a listener

ولا صبر ولا جلد لبلوى ولا بسط لدى المقضى علينا

Nor we [hold to] the patience nor ordeal endurance to what has been decreed on us

ولاظن تيقناه حقا له نرجو كما نرجو اليقينا

No good opinion that has we possessed

That we wish as we seeking the certainty

سواك فأنت ميزاب العطايا وأنت الرحمة المهدى إلينا

Save you, for you are *mizab* of the gifts

And you are the gift of grace to us

وليس السعد كان بكسب عبد ولكن فضل رب العالمين

Indeed, happiness was not of a servant effort

Rather, it is the Lord of worlds' favour

وهذا الفضل باق ليس يفنى وإنا عنه ليسنا آيسينا

And this favour is always remaining, perishes not

So, for having it [favour] we are not desperate ever

وما فينا من الخيرات شئ سوى إنا دعينا مسلمين

Nothing of good that we possess

Except only we have been called Muslims

ونسبتنا لكم تقضي عليكم بأن لاتشمتوا الأعداء فينا

And our belonging to you [as Muslims]

Necessitate upon you letting not the enemies on us rejoicing

عليك الله صل كل وقت وآلك ثم صبح محسنا

Every instant may Allah Upon you sends His blessings

As well as your household, and your righteous companions

وبارك من قريب الله قولا وكان الله أقرب أقربينا

And from Qariballuh's saying grant [always] the blessing

Verily, Allah is near of the nearest⁹

Shaykh Ḥasan Ṣūfī doctrine

The *ṭarīqa* at the age of Shaykh Ḥasan characterized with many factors and practical tenets collectively have assisted in the development of *ṭasawwuf* and brought back its strength. Shaykh Ḥasan had assumed the *khalifate* office under circumstances in which the argument against *ṭasawwuf*, its men's practices were so high. So, *ṭasawwuf* to some of those critics is the backwardness and reactionary, as well as the lacking of urbanization. While some of those critics saw in *ṭasawwuf* its incompatibility with the basics of the medical profession. While a third party with hostility has critically stood against, rejecting everything related to it [*ṭasawwuf*], in both form and meaning.

In such an environment and amid that atmosphere Shaykh Ḥasan al-Fātiḥ Qarīb Allāh had assumed the *khalifate* office, and like the other Ṣūfī Shaykhs, he had practiced his *dawah* activity. To him the people individually and in groups had flocked, seeking knowledge, manners, religion, protection, safety, as well as the serious wayfaring to Allah, for he was so graceful upon Allah's creatures, as well as a strong, brave man, fear only Allah. He had been grown upon the doctrine of Shaykh Abd al-Qadir al-Jilanyī, and on the guiding principles of Shaykh Abd al-Karim al-Samman, his father [Shaykh al-Fātiḥ], and grandfathers. Setting up his doctrine and its means including the guidance, the good model, humility, in addition to companionship. Showing the embodiment of Islam strength, also, its doctrine validity, until Allah inherits the earth and whoever is on it¹⁰.

To him *ṭasawwuf* is a pattern of religious philosophy; it is a mental, spiritual revolution on the performance, the way in which the devotion

9 - Translated by the author Abdulgalil. Salih.

10 - Ibtisam.Mirghani.*Muhammad.Tarwir al-Fkir Atarbui fi Atariqa Asammaniyya* [Hasan al-Ftiḥ Namuzaj].Al-Nilin University.2009, p-124.

is done. Rather it is the bond that connects the servant with his Lord, as well as the unsound thinking in which the creature weighs his worldly and religious matters, and recognizing the shreds of evidence of the existence of his *Mawla* [Allah], his closeness to Him and love¹¹.

Shaykh Has stated in his writings that if it were not of *tasawwuf*, Islam and as it was understood by the narrow-minded of both the *fughaha* and philosophers – an empty, faith of the deepened spirituality, also barren of noble high sentiment, while its devotions will be a pattern of rigid rules, and forms. And its beliefs a category of thoughts, shortly, what it said about, is the distancing between the servant and his Lord, instead of drawing him close to Him [Allah]. Inherited its owner the doubtfulness, bewilderment, anxiety, instead of tranquility, and certainty. For it is a special point of view, firstly determine the situation of the servant from his Lord, and secondly, from his ownself, and lastly, from the world and of all of what it contains.

Shaykh Hasan has revolted as some other have done on the strangeness on the understanding in which the religion has turned in the norms of the other, as the summation of forms and lifeless statuses, having no spirituality that supporting it, nor having no ethical fruit that gains out of its performance. Strangeness in understanding has added upon the Islamic sciences a dry demission. The prayer to part of them has turned physical training sport, while the hajj is not more than a trade, and the fasting is a nutritional system achieving the agility and fitness of the human beauty expert.

The educational doctrine to Shaykh Hasan has meant the integration of the educational process, and each part of these leave its impact upon the other personal parts, for *tasawwuf* is the *Ihsan* stage [“is to worship God as though you see Him, and if you cannot see Him, then indeed He sees you].

11 - Ibid: p124

Shaykh Ḥasan was so concerned with the realization of his religious goals, and this has represented in his abiding with *sharia*, for *ṭasawwuf* is sticking with what has come in the Book of Allah, and the prophetic *Sunnah*. That for the belief that there is no *ṭasawwuf* without *sharia*, and no *haqiqa* without *sharia*. Practically, he has instilled this sublime educational goal into the individuals moreover the communities under his guidance¹².

The Shaykh has worked and striven seriously to realize these goals, aided by his grew up, nurture, and unique personality, which has been reflected in his rich story life. Making piety an entire sublime goal inciting to be realized, via that unique doctrine of his, in educating as well as nurturing his students.

The most important educational goals for Shaykh Ḥasan al-Fātiḥ is the preparation of the individual for the life of *duniya* and the hereafter, in the light of Islam and *ṭasawwuf* and its relation with the universe, the creator and the society in which the individual lives. Targeting the occurrence of the desired change which the educational process tries to achieve. For the Ṣūfī orders are educational schools include in addition to education, and culture, the applicability of practical process, of what it carries out of education and work, that its measure is the straightforwardness of *aqida* and *suluk*, that the *ṭasawwuf* is a life doctrine set upon the authentic knowledge with the Islamic religion and the sound application of what has been stated in the Book and the *Sunnah*¹³.

The *Asas*, & *awrad*

The *asas* of the *Ṭarīqa* Sammāniyya is based purely on Quran and *ḥadith*. To describe the *Ṭarīqa*, we will say that it is simply to rule oneself according to the teaching of the Qur'an and the teaching of the Prophet (PBUH). In *azahir al-ryiād*(1954), three categories have been stated concerning the *asās* of the *ṭarīqa*, they are: minor, intermediate and major.

12 - Ibid: 126.

13 - Ibid: 127.

Performed according to the aspiration of the *murīd*¹⁴.

Before starting the *assas* performance the *murīd* have to read 'As-Sammān opening [The introduction of 'As-Sammāniyyah base] as follows:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ شَيْئاً فِي نَفْعٍ وَضَرٍّ ، وَلَوْ بَعُوضَةً وَنَمْلَةً وَقَمَلَةً ، وَأَكَلَةً
وَشَرِبَةً ،

O, Allah I seek refuge in You from admitting a partner to You, in all actions and deeds (profit or harm) even if it is as tiny as the deed of a mosquito, ant or louse. Even if it is a bite of food or a drink.

وَأَنَا أَعْلَمُ وَأَعْتَقِدُ أَنَّ ذَلِكَ كُلَّهُ بِكَ وَمِنْكَ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ وَأَنْتَ تَعْلَمُ . فَدُ ثَبِّتْ لِي وَجْهَ اللَّهِ
الْكَرِيمِ مِنْ كُلِّ وَصْفٍ ذَمِيمٍ

Verily, I know and believe that all things are by You and from You. I call for Your forgiveness from what I don't know, of course, You know. I repent to the face of Allah, the Most Generous (and full of Honour) from any unaccepted action or belief.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى الْحَبِيبِ الْعَالِيِّ الْعَظِيمِ
سَيِّدِنَا مُحَمَّدٍ الْهَادِي صَاحِبِ الطَّرِيقِ الْمُسْتَقِيمِ .

In the name of Allah, Most Gracious, Most Merciful. Praise be to Allah, The cherisher and sustainer of the worlds. Blesses and peace be upon the Beloved, High above all, and Great-*sayyidinā* Muḥammad, The Guide to the path of Allah. Bellow is *assas* of the *ṭarīqa* formula:

1. *Astaghfir Allāh al-ghafūr Ar-Raheem*- I pray for the forgiveness of Allāh, the Oft-Forgiving, Most Merciful (to be read 20 times).
2. *Allāhuma salli ala sayyidina Muhammed wa'ala alihi wa sallim*, O Allāh, praise our Master Muḥammad and his family, and grant them peace (to be read 20 times).
3. *La illaha illa Allāh*, There is no God except Allāh (to be read 13 times).
4. *Ya Allāh*, O Allāh (to be read 11 times).

14 - Abdulgalil. A. Salih. The Sammaniyya doctrine.Op.cit., p206.

5. *Ya Hu*, O He (to be 19 times).

Then with closed eyes, the *murīd* should raise one's head upwards to the right and say "*Ha*". When saying "*Ha*" it must be clear in one's heart that Allāh, is beyond and above all directions. Still with eyes closed, the *murīd* should raise one's head upwards to the left and say "*Hu*", being mindful that no one is capable of making anything move, or be still except Allāh. This is followed by saying "*Hi*" with one's head facing downwards whilst clearly remembering that each one of us will return to the earth. Our Shaykh s explain that although "*Ha*", "*Hu*" and "*Hi*" have differing meanings, they all refer to Allāh. "*Ha*" refers to the "*Ha*" in "*La Ilaha*". "*Hu*" refers to the "*Hu*" in "*ILLA Allāhu*", and "*Hi*" refers to the "*Hi*" in "*Muḥammad Rasool Allāhi*", meaning Muḥammad is the Messenger of Allāh. The *murīd* must be very aware that Allāh is present watching him/her.

This is followed by the prayer: "O Allāh, exalt our Master Muḥammad with the kind of prayer that will save us from misfortune, by which You fulfil for us all our need, purify us from all sins, raise us to Your highest ranks through which You make us achieve the maximum of blessings in this life and after death¹⁵. Like all the 19th century Ṣūfī orders, the Sammāniyya *ṭarīqa* is known of its time saving and maximum rewards litanies. Compared to the Qadiriyya *ṭarīqa* 's litanies, the Sammani litanies are more concise. Basing on the Qadiri initiation *sanad*, Aḥmad Al Tayyib Al Bashir adopted the Qadiri *award* but with some modifications¹⁶.

15 - Ibid: 206.

16 - Shaykh of Sammania in the UK: Babikr Sammani, Bob Shaykh of Sammania in the USA: Ahmad Darwish. P.7.

formula	Average
1-I pray for the forgiveness of Allāh, the Oft-Forgiving, Most Merciful	20
2-O Allāh, praises our master Muḥammad and .his family, and grants them peace	20
.3-There is no God except Allāh	13
4-O Allāh	11
O He 5-	19

In Sammāni *ṭariq*, *dhikr* vary this due to the multi spread branches, of the *ṭariqa* itself. For those who prefer the Qadiri, which is the dominant one, prefer what is known *dhikr al- sayha* (literally “shout”) a cry for God’s succour the way this *dhikr* was performed is interesting; the *munshids*, standing at a distance from each other, chanted with a special intonation the verses of a particular religious ode (*qasida*). According to one source, the *dhikr al-Ṣayha* originated among the Ya’qubab branch of the Qadriyya, which later changed its spiritual allegiance to the Sammāniyya under the influence of Aḥmad al-Ṭayyib¹⁷. It worth stating that the *qasids*, which used in *sayha*, composed or written through the colloquial language, so as to be understood, while has affect upon the hearts of *al-dhukar* This is presumably why this type of *dhikr* was also adopted by the Sammāniyya, where those who performed it were commonly known as *shu’ar*. While those who prefer *dhikr* on the way of Khalwati, has what is known as *dhikr al-Tabaqa*¹⁸.

In the Sammāniyya, *dhikr* involves certain rules which were established by Shaikh El-Tayyib b. al-Bashīr”. These rules are: -

17 - Ali, Ṣāliḥ, Karrar. *Ṣūfī Brotherhood in Sudan*. Hurst. London.1992:46.

18 - *Mausuat ahal al.dhikr bi ll’Sudan*, 2008, Khartoum Voll- 218.

1-Sincerity '*ikhlas*, truthfulness '*sidq*', and the companionship of a Shaikh '*arif bi- Allāh*' i.e. a gnostic.

2-Cleanliness, the performance of the ablution, facing the *qiblah* 'direction for prayers and silence.

3 -The *murīd* should always imagine the presence of the Prophet peace be upon him', and that of his Shaikh while performing the *Dhikr*.

4 -The *mur'id* shouldn't proceed from one part of *Dhikr* to the other until the Shaikh has told him to do so, or until he receives divine permission in the form of *hatif* or *ilham* 'personal inspiration or by permission from the Prophet 'peace be upon him. Each of the parts of this *Dhikr* has certain revelations and emanations *fuyudat* which might be achieved by the *murīd* who follows these rules exactly. The final goal of this type of *Dhikr* is '*al-fana*' passing away from all worldly existence, and *al-baqa* a lasting subsistence in the divine presence¹⁹.

The belt (waist wrap)

The symbol of the *ṭarīqa* is the belt or wrapping the waist, it is a sign of continuous declaration to the Shaykh and others, that the member is determined to follow the principles and guidance of the *ṭarīqa*. Using the belt according to the *ṭarīqa*'s Shaykh s has a prophetic trace, for it was narrated that the prophet (PBUH) one and in a place between Mecca and Madina ordered his companions to wrap their waist, while there in that place. Abu-Said the prophet's companions narrated the *ḥadīth* said 'we wrapped our waist and we went on slow running (*harwala*). In the Sāmmani *ṭarīq* the revival of this prophetic *Sunnah*, has been associated with the grand Shaykh Muḥammad Tōm w. Bānnaqā' (d.1851), who was nicknamed *adibal-udaba*. All the branches of the *ṭarīqa* commit to the using of the belt, just differ in its kind and colour²⁰.

19 - Khadiga, Karrar Al-Tayyib. *Aspects of Ṣūfīsm in the Sudan*. A thesis submitted for the degree of Master of Arts of the University of Durham, School of Oriental Studies University of Durham, 1975, p.76.

20 - Ibid: p 212.



Young murids wrapped with the ṭarīqa's belt

His *khalifate*

Shaykh Ḥasan has been authorized as a Shaykh, in *Sammāniyya ṭarīqa* in the year 1970. And became *khalifā* to his father Shaykh al-Fatīḥ in the year 1986.

When professor Shaykh Ḥasan has assumed the office of his father's *khalifate*, he carried out the banner of *Dawah* with wisdom and kind advice. He worked with all strive to build on the bonds of love between the brethren in Ṣūfī orders, to be one united *hand*. He always was calling to the unity of Ṣūfī s in Sudan in a comprehensive body that realizes their supreme goals, and noble values, seeking the creation of purified communities. Moreover, he worked for connecting the Sudanese Ṣūfī s with their brethren in the rest of the world; however, he turned into an international figure. Therefore, and due to such efforts he had been chosen a member in many of world assemblies. He was a member of the international league of Muslim psychologists, as well as a member of the Islamic universities union, also a member of the world universities union. Moreover, he was a permanent participant in *al-Durus al-Ḥasan iyya* which was held in Ramadan and organized by his majesty King of Morocco al-Ḥasan the second and his son after him King Muḥammad the sixth.

Al-Ḥasan and politics

Both Abd al-Latif al-Buni and Abd al-Latif Said in their book *al-Burai: The Man of the Time* (Abd al-Latif al-Buni and Abd al-Latif Said. 2000. *al-burai rajil al-waqt* (Khartoum: *qaaf li-l-intaaj al-fani wa-l-ilaami*) they argue: *Shaykh* al-Burai...is close to [politics] and far from it at the same time. As for his nearness, it is not possible for him but to have a relationship with leaders and politicians because even if he stood aloof from them, they would not stand aloof from him.. As for his fairness, he

is not a political activist and not integrated into a party nor is he partial to a party or political faction or group. His paths are clear for all people [to approach him] and his abode is open to all, leaders and those who are led. So due to the nature of his social role, it is incumbent upon him that he not enter a party or take up a political position, so he doesn't oppose any government nor does he become a patron of it.

Such above description also applied to Shaykh Ḥasan, for if he stood aloof from the politics, it would not stand aloof from him.

He has concrete contributions in many of the social and thought fields inside and outside Sudan.

He also and for so many times he used to intervene between the political parties, looking to narrow the point of views, giving his consultation seeking behind that the realization of national détente and reconciliation. These efforts stemming from his political neutrality as well as his acceptance among the whole parties. In this regard, he has documented his views on the national issues and submitted them to the concerned authorities.²¹

Furthermore, he has a clear contribution to the realization of peace, for he traveled to Naivasha –Kenya, and delivered strong words on that occasion. Also, he used to be visited by the delegations as well as the international personalities, aiming to listen to his views, asking his consultation, and seeking his blessing. Thus, he used to subject all these ties positively to the service of the faith and the homeland²².

He has a lot of friends among the politicians from both government and the opposition in the country, who frequently used to visit him at his masid. The Shaykh used to say his word by giving advice, guidance, as well as attention. When the situation has complicated and the war erupted in the south and the east of the country, he saw the necessity of national reconciliation. However, he moved to do something benefiting

21 - <https://www.sudaress.com/alnilin/12734572>

22 - Ibid

from his strong ties with some of the opposition figures such as Sayyid Muḥammad Othman al-Mirghani, sayyid Sadiq al-Mahdi, and Sayyid Aḥmad al-Mirghani. Adding to his good ties with some members in the ruling regime. Fortunately, he found the acceptance and the blessing to his efforts. However, he formed a consultant committee from Professor Yusuf Fadal, and the minister the late al-Sharif, and my humble person, in this concern he used to inform us about the communication and contact with these parties.

The ambassadors of some world countries used to visit him mainly on Friday evening, to attend with him the Friday dhikr. The ambassadors came with eagerness to know Ṣūfī s, their rituals, practices, as well as their role in dawah and guidance in the country. Shaykh's Ḥasan competence in the English language enabled him contacting with those ambassadors, he used to debate with them his country issues, as well as theirs.

Some important western personalities whenever they came to Khartoum you find them very concerned about meeting him, in this regard, the American special envoy to Sudan John Danforth, when he visited the country he was so very concerned to meet the Shaykh, aiming to know his views in many issues that concern his country – Sudan²³.

His political principles

Shaykh Ḥasan al-Fātiḥ has the following principles regarding politics:

1- Shunning way of the affiliation to other than Allah's Party, appointed to in the Holy Qur'an in Allah's saying: *[They are the party of Allah. Indeed, Allah's party is bound to succeed.]*. [al-Mujadlah verse 22].

2- Ṣūfīsm should come to be a secure oasis under its shadow both the government supporters as well as of the opposition meet.

23 - <https://www.youtube.com/watch?v=IB-5thL73aA>

3- The advice to both parties – government and opposition, putting away what creates the disunity among the sons of the Islamic *ummah*.

4- Shunning away of all what the other run after of the ornament of *Duniya*, from political and religious occupations, to what brings to them the freedom of servitude making no concession to other than Him [Allah].

5- The practice of politics ought to be a means for an end.

In an interview with him when he was asked about the relation of the *Şūfīs* to Sudanese politics he said: “The *Şūfīs* are not directly involved in politics, allowing their followers to make their own choices. But politicians frequently court their favor, nonetheless.

And many political leaders in Sudan are *Şūfī* s themselves, including several ministers in the present government. Jaafer Nimeiri, Sudan’s president throughout the 1970s, was a Sammaniya *Şūfī* .

But *Şūfī* s do inevitably have a moderating effect on whatever party leads the country since the very core of their teaching and practice is tolerance of others.

Qarīb Allāh sums up the *Şūfī* mandate thus:

“The *Şūfī* should do good for people and follow the way of the Prophet Mohammed. He should be tolerant with his family, neighbors and all others in the world.”²⁴

As Islam and the *Şūfī* doctrine calling for the restoration of peace among the different communities, Shaykh Ḥasan has responded to the invitation of the Sudanese government of Omer al-Bashir, to attend the signing of a peace agreement with the then SPLM [Sudan People Liberation Movement] at Naivasha - Kenya in 2005. The Shaykh has addressed the gathering and delivered a speech focused on the significance of peace and love among people of different faiths.

24 - <https://bitalsudan2010.blogspot.com/2012/02/muslims-worldwide-celebrate-birth-of.html>



Shaykh Ḥasan al-Fātiḥ at Naivasha - Kenya in 2005

His passing away

After a life full of achievements and great noble deeds, Shaykh has passed away in June 2005. And came to be buried at the tomb of his grandfather Shaykh Qarīb Allāh at Omdurman.

Ḥasan al-Fātiḥ spent twenty years in the Sammāniyya -Qarībiyya *khalifate*, through which was as an example of the true Ṣūfī , Shaykh, scholar, teacher, and guide. He was distinguished with ethical attributes of forbearance, nobility, generosity, humility, and grace that help in playing the role that he led and the legacy that he has left in society. Shaykh Ḥasan has utilized his educational method in every matter of life, and disseminating it among the people, through all possible means, for he educated the people, spreading among them the awareness, calling for the help of the poor and the needy. And working to instill the religious values among the educated, working to the revival of *ṭasawwuf*, and returning

its strength, making the ethical manners a basic target for his educational method. However, the Shaykh has tirelessly strived to go through his educational methods tools to reach the end, that the response to the people mission, for which they have been created, and that Allah's worship and devotion²⁵.

The Shaykh Scholar Ḥasan al-Fātiḥ left behind a strong spiritual legacy for generations to come.



The mausoleum of Shaykh Ḥasan al-Fātiḥ 1933-2005

25 - Ibtisam.Mirghani.Tatwir al-Fikr al-Tarbui fi Atriqa Asammaniyya.Op.cit, p216.

Those who praise of him

Professor Shaykh Ḥasan was highly praised by eminent scholars in the Islamic world. He was dearly loved and adored all over his homeland Sudan and the Muslim world, not only because of his renowned family genealogy but also because of his immense knowledge, wisdom, humble manners and spiritual charisma. He was known to be extremely generous with his knowledge, wealth and time. He devoted his time to the best service of Islam and the Ṣūfī doctrine. However, in his passing away notable scholars, researchers and politicians went on the praise of him.

‘Qarīb Allāh is a scholar who has taught in various universities and was for several years the chancellor (president) of the Omdurman Islāmīc University. He has also written and published over 100 books, following a pattern established by his spiritual lineage²⁶. ‘The literary tradition within the descendants of Aḥmad al-Ṭayyib has flourished ever since at the various Sammāni centres in Omdurman, Ṭabat and elsewhere. The Qarībīyya branch in Omdurman, whose present (1993) Shaykh is Dr. Ḥasan Muḥammad al-Fatīḥ Qarīb Allāh, has been particularly effective in adapting the Sammāniyya tradition to a modern urban context²⁷. Shaykh Ḥasan has great fame, as a Sammāniyya Shaykh whom made contributions, to the *Ṣūfī* movement, in Sudan and added to the legacy built by his father, and grandfather before him. ‘But the *Shaykhdom* of professor Ḥasan al-Fatīḥ, based on *Ṣūfī ṭarīqa*, has transferred the *Ṣūfīṭariq*, as a way for the common, to the choice or selection of cultured class, educated elite as well wealthy class.²⁸

Moreover, R.S. O’FAHEY writes about him says: “Dr. Ḥasan al-Fātīḥ

26 - Ibid

27 - S, P, O’fahey, S, R. Arabic Literature of Africa. Volume 1. The writings of Eastern Sudanic Africa to C.1900. E.J. Brill, Leiden. Netherland.1994, p .7.

28 - <http://www.google.com.ly/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=0CCgQFjAA&url=http%3A%2F%2Fwww.almesbar>

Muḥammad Qarīb Allāh, Shaykh of the Qarībiyya Sammāniyya *ṭarīqa*, one time Vice-Chancellor of the Omdurman Islamic University, a discerning collector of manuscripts on Ṣūfism from all over the Middle East, and a longterm member of the Egyptian Higher Ṣūfī Council; he was a prolific scholar, particularly on issues of education,²⁹ and a wonderful leader of *dhikr*³⁰.

Shaykh Ḥasan had devoted to reaching out to the youth, and bringing them the true message of Islām and *Ṣūfism*, wherever they may be. He utilized his pen and tongue to defend Islām and *taṣawwuf*, authored, delivered lectures, and turned an active as well regular participant, with youth in the Sudanese universities and mosques, used to share *Ṣūfī* students, their programmes on universities. To his view the *Ṣūfī* should do good for people and follow the way of the Prophet Muḥammad. He should be tolerant with his family, neighbours and all others in the world. *Sayid* Muḥammad Uthman al-Mirghani (b.1930), said about him ‘we record to him, his apparent role in Allāh’s *dawah*, for he spent his age, in the service of science, Islām and Muslims³¹’. While Bashīr” al-Bakrī (2005:12) praised him said, ‘His presence was the national safety for our generation, and the one after. I have never seen traditionalism and modernism agreed together, as I saw on the face of the scholar, the *walī* by the permission of Allāh, yes, he was the night monk, a knight of daytime³². ‘The late Shaykh Ḥasan has two hats, *taqiya umm-qarin*, and *taiqiya umm-qalam*. As for the horn-hat, it is the *taṣawwuf* hat (the carpet). And as for the

29 - See *ALA*, i, 113-17.

30 - R.S. O’FAHEY. SOME RECENT PUBLICATIONS FROM AND ABOUT THE SUDAN. *Sudanic Africa*

Vol. 16 (2005), pp. 137-153 (17 pages). https://www.jstor.org/stable/25653430?read-now=1&refreqid=excelsior%3A8ad8685839076b5ce872f00fdac5adcf&seq=14#page_scan_tab_contents

31 - See Ṭariq el-Sharīf. *Majalat Fada’at*. Issue No 15, published by Sudan National Corporation of Radio and TV. Khartoum, 2005, p.28- 37.

32 - Ibid: 37

pen- hat, it is his recognizable, known, tangible academic striving. We want to take out of his works and life a model as well an example, that because the generations, raise and bring up by these lessons. I will summarize the life of the late in the virtues: firstly he was loveable to those who around, and for the others. Secondly, he attained spiritual *wiṣal* and *itiṣal*. Thirdly, what he has gained of rational and experimental knowledge. Fourth, the carpet has provided the people of *ṭasawwuf*, spiritual, social, and educational connection, transferred into a throat, in the society, through which they managed to spread guidance, reform, righteousness and education. And this grants the people of the carpets, with great privilege, of what they have gained and realized. Our lost has inherited from his father, this doctrine, but he went on to develop, through his own techniques and means, which in turned made this grand school, more successful and a source of polarization to youths, both men and women. Fifth, this achievement and work did not prevent him, of the social activity. He was an example of the social man, you find him condolence, and mourn, visit, receive and see off, meet the whole, with the known Sudanese deep and profound sociality. Sixth, he maintained an international foreign relation with people of *ṭariq*, and others, in what concern the spiritual as well academic research relations³³. ‘Al-Ḥasan was a verified, accurate researcher, and a writer that sought preference and excellence³⁴. For many years, and before his passing away, Shaykh had regular lectures, used to be held on the *masīd* of the *ṭarīqa* at w.Nubawi, on the evening of Friday and Tuesday. During that years he had finished with commentaries and comments, many of *taṣawwuf* books, mainly *Iḥya ulum al-Deen*, of the noted scholar Imam al-Ghazali. Shaykh Ḥasan books exceeded 110, encompassing several branches of knowledge. Apart from

33 - Recorded video speech by Saddiq al-Mahdi, 2006,

34 - Recorded video speech by Mansour Khalid, 2006.

I am so grateful to Shaykh Moḥammad Shaykh Ḥasan al-Fatīḥ the current *khalifā* of the *ṭarīqa* at W.Nubawi, who generously provided me with these rare material in carrying out the research.

these contributions, he had written annotations and commentaries on books pertaining to various branches of learning.

Beside guidance, and until his passing away writing remained his most cherished activity. ‘Professor Shaykh Ḥasan al-Fatīḥ Qarīb Allāh skillfully joined between the personal religiosity, as well academic studies of religion, for you never touch in his writings and his educational behaviour, any contradiction, for he established a solid bridge between the *shari’a* and the *ḥaqīqa*, and between the Reason and the heart. His academic promotion goes along side, his promotion in *Ṣūfīsm* stations. So, when he attained the professorship, in turn he sat at the top of *ṭarīqa* Sammāniyya Tayebiyya Qarībiyya. The *Ṣūfīsm* institution in which he had grown up, never prevent him of evolution, in the academic institutions, until he attained the chair of the vice- chancellor of Omdurman Islāmīc University³⁵.

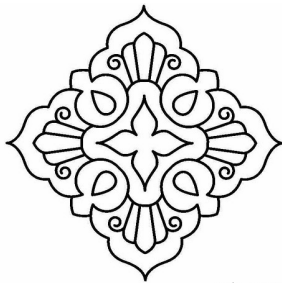
In an interview with professor Abu Aqala al-Turabi former lecturer of Islamic studies at Omdurman Islamic University, on the spirit of revivalism in Sudanese *Ṣūfī sm*, the professor believed that the true spirit of the renewal in Sudanese *Ṣūfī sm* movement possibly could be found in the writings as well as on the doctrine of Shaykh Ḥasan al-Fātīḥ of the Sammāniyya *Ṣūfī* order, in his words said:” here in Sudan and till now the *Ṣūfī* orders are still going on one way, for you couldn’t touch or feel with anything new or change, not only this but also you couldn’t experience any new method among the widespread *Ṣūfī* orders in the country. But only the image that we have seen and presented by Shaykh Ḥasan al-Fātīḥ Qaribuallah, through his writings on the meanings of *ṭasawwuf*, as well as of his manifestation to the *Ṣūfī* doctrine in a more realistic way, and have occurred through his participation on conferences, interviews, in addition to his attempt of addressing the basic social and political issues,

35 - SeeṬariq el-Sharīf.*Majalat Fada’at*. Issue No 15, published by Sudan national corporation of Radio and TV. Khartoum, 2005, p.28- 37.

and in this, he has a positive role showing the extend of the awareness and knowledge that he possessed³⁶.

Numerous students inside and outside of Sudan tracing their Sammani affiliation through him. And at the time of his death in 2005, thousands of followers have been accounted as *murids* of him.

36 - Abdulgalil. Abdallah. Salih. *Al-Manhaj al-Sufi fi Asudan*. Al-Rawi for publishing- Khartoum, 2021, p 195.



Chapter Four

The spirit of renewal in his doctrine

Lecturing in universities

One of his methods towards the realization of his Ṣūfī doctrine in *dawah* professor Shaykh Ḥasan al-Fātiḥ has followed the way of lecturing, outside the premises of his *masid*, and the presentation of lessons inside his centre.

However, one of the things that distinguished his *khalifate* and reflected the spirit of revivalism in his Ṣūfī doctrine, is the sharing of his *murids* outside the capital Khartoum the religious festivals be hold by them. Therefore, for many years the Shaykh used to honour the occasions such as celebration of the prophet Muḥammad birth [Mawlid]. He used to size such opportunities by delivering lectures and speeches on such occasions. Shaykh Ḥasan has great fame, as a Sammāniyya Shaykh whom made contributions, to the Ṣūfī movement, in Sudan and added to the legacy built by his father, and grandfather before him. 'But the *Shaykhdom* of professor Ḥasan al-Fatiḥ, based on Ṣūfī *ṭarīqa*, has transferred the Ṣūfī *ṭariq*, as a way for the common, to the choice or selection of cultured class, educated elite as well wealthy class.³⁷ Shaykh Ḥasan had devoted to reaching out to the youth, and bringing them the true message of Islām and Ṣūfism, wherever they may be. He utilized his pen and tongue to defend

37 - <http://www.google.com.ly/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=0CCgQFjAA&url=http%3A%2F%2Fwww.almesbar>

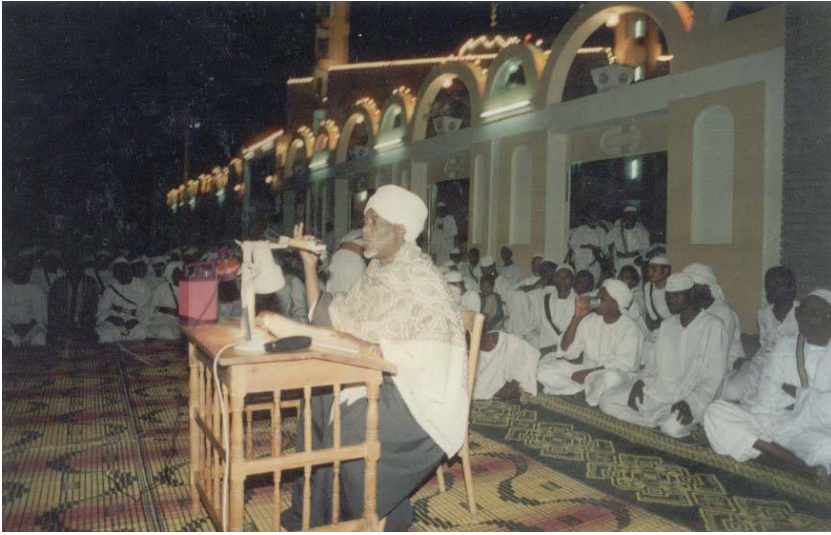
Islām and *taṣawwuf*, authored, delivered lectures, and turned an active as well regular participant, with youth in the Sudanese universities and mosques, used to share *Ṣūfī* students, their programmes on universities. To his view the *Ṣūfī* should do good for people and follow the way of the Prophet Muḥammad. He should be tolerant with his family, neighbours and all others in the world³⁸.



At al-Nileen University in his company Professor Yusuf Ḥasan for Khartoum University vice- chancellor

As part of the weakly scientific pregame organized by the *ṭarīqa* inside the *masid*, Shaykh Ḥasan used to deliver listens and lectures twice a day, on Friday after the end of *dhkir* and Maghreb prayer, and on Tuesday, also after Maghreb prayer. Tuesday sessions were devoted to *ṭasawwuf* and ethics, while Friday was to *Ṣūfī* and Islamic topics. During the period from 1998 to 2004, I was one of the regular attendees to these two days *dhikr* and lectures. I have attended so many lectures during these years and they were on *ṭasawwuf* as well as some Islamic issues.

38 - Abdulgalil. A. Salih. The Sammaniyya, op. cit., p



Delivered Friday lesson at his Ṣūfī Sammani centre

Authoring books

Many eminent scholars have emerged among the Sammāniyya since its establishment in 18th century, and they have been successful in propagating the ṭarīqa's teachings, through writings, among those comes Professor Shaykh Ḥasan al-Fātiḥ .

Through his writings Shaykh Ḥasan al-Fātiḥ provides an illuminating window into the world of a twentieth- century Sudanese Muslim and Ṣūfī scholar.

He was a well-versed scholar and a prolific writer. As many as hundred works have been attributed to him on various subjects including jurisprudence (*fiqh*), Arabic language and literature, Ṣūfism, (*tasawwuf*), the life history of the Prophet (*Sirrah*), philosophy etc. His motives for writing were diverse. As a Sammani Shaykh, he wrote to explain the basic tenets of the *ṭarīqa* and to defend them. He also wrote to answer questions which were related to Ṣūfism issues.

The first Sudanese Ṣūfī website

Shaykh Ḥasan was the best example of a Ṣūfī. According to the description “The Ṣūfī is the son of his hour”. He responded to the needs of the time. At every moment, he is dealing with the requirements of that moment. The Muslim who is greatest in understanding and who submits to the rule of his hour. That is, he gives everything the position it requires in action and speech. He is a person moving with time in a circle.

All of these behavior, characterized as the activities of Ṣūfī sm. Shaykh Ḥasan was based on action and practice his goal was to direct Muslims to the right path and to invite non-Muslims to the fold of Islam.

The address Allah.com was registered relatively early (in 1995) and for many years (1998–2006) appeared to be linked to the Sammāniyya ṭarīqa, a Sudanese religious brotherhood. More specifically, it referred to the spiritual authority of Shaykh Ḥasan al-Fātiḥ “Qariballah (d. 2005), a famous Sammani Shaykh from Omdurman. Originally, it called itself “the site (electronic mosque) of Allah on the Internet”; later, this was toned down to the “First Site of Prophet Muḥammad on the Internet.”. Its mission was to promote “The Leading Islamic Revival Plan,” as follows:

1. FREE www.JesusMuhammad.com all Global Preaching and Beautiful Dialog and Guidance where Bishops, Priests and Rabbis are embracing Islām.
2. FREE Download area contains over 70 free books and children collection and growing children.
3. FREE Muḥadith Training across the Globe www.Ghumari.org (Please sign-on).

No longer will the youth abandon the Prophet Saying.

4. FREE Intensive Islāmīc Training—(Please sign-on for the opportunity near you) with FREE Multimedia Presentations (NEW).
5. FREE Islāmīc University for traditional Islāmīc Scholars.
6. FREE Ihsan Spiritual Training—www.Qadiria.com (Please sign-on)

Over 1000Centers in Africa and growing worldwide.

7. FREE Muslim Marriage with local Imams/Mosque Interface.

In other words: it promised to be a hub for dialogue oriented Muslims with an education programme ranging from children's books to general Islāmic training to university-level studies to spiritual guidance in the Šūfī tradition, and how to complement one's faith with a good Muslim marriage.³⁹

A software Guru

The domain Allah.com was registered, together with Muḥammad.com, on June 28, 1995, by Aḥmad Darwish (ldapguru@yahoo.com) of Linux vision, Sharjah (United Arab Emirates). Less than two months later, on August 17, 1995, Aḥmad Darwish registered mosque.com, completing a trinity of sites that for many years mirrored each other. His "Mosque of the Internet" was first hosted by New Mexico Internet Access, Inc., in Albuquerque, under the address <http://www.nmia.com/mosque>. Aḥmad Darwish's email address reflected the fact that he was a specialist in LDAP, or "Lightweight Directory Access Protocol," an internet protocol that email programs can use to look up contact information from a server. Together with one-armed Abdel-Hamid, Aḥmad Darwish (who seems to have been an employee or consultant of Sun Microsystems at some point and who in most of his computer-related business refers to himself as "Alan Darwish" (AlanDarwish < Main < TWiki, 2004) (Aḥmad Darwish's profile, 2005) founded the company Linux vision sometime in the 1990s. Linux vision was apparently first registered in the Cayman Islands for tax reasons and later moved to St. Louis (but with a phone number in Dallas, TX), and had representatives in Chicago, Dallas, Cairo (Aḥmad Abdel-Hamid), Karachi, Bombay, and Dubai. Linux vision struggled to find a market niche as the internet boom took off, betting on offering Arabic

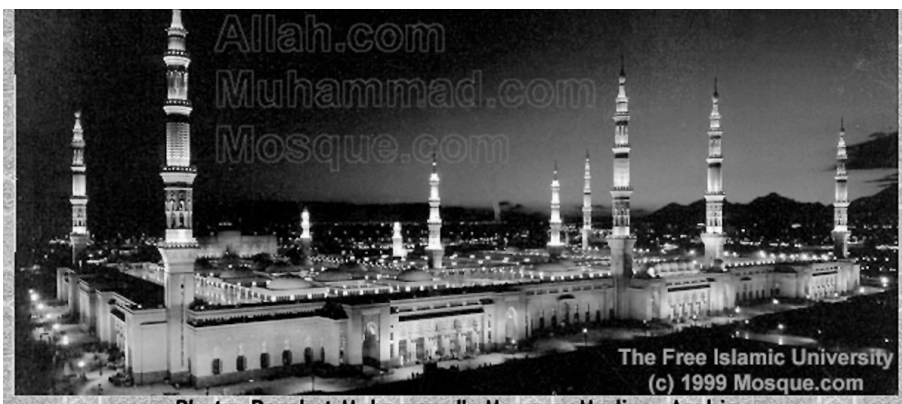
39 - Albrecht Hofheinz. A History of Allah.com.https://www.academia.edu/7488359/A_History_of_Allah.com. Retrieved 29/2/2020.

support under the Linux platform.⁴⁰

NEW SPONSORS: THE “OFFICIAL SAMMANIA SITE”

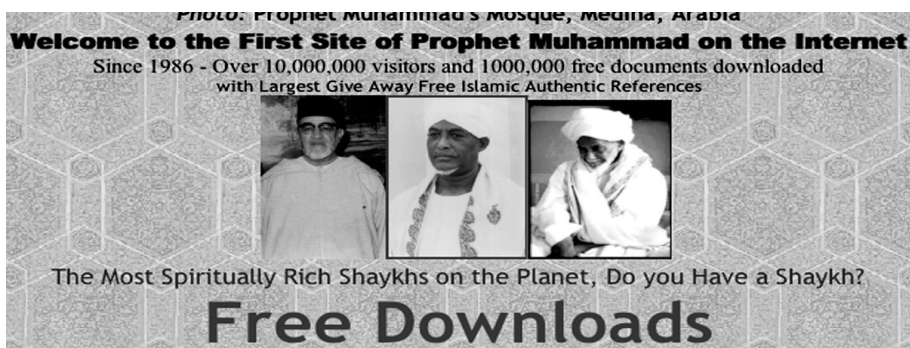
(1998) after the ‘real’ Azhar came online in late 1997/early 1998, Aḥmad included a link to it on his site, which was still called the “Azhar Mosque of the Internet.”

But only a few months later, reference to the Azhar was dropped (from the text as well as from the title) when, between September and December 1998, Aḥmad Darwish turned his “Azhar Mosque of the Internet” into the “Official Sammania Site.” Aḥmad had been in contact with the Sammani Shaykh Ḥasan al-Fātiḥ “before (cf. the latter’s praise for Aḥmad’s Seerah of December 1996). It is unclear how this contact first came about—perhaps during a visit by Ḥasan al-Fātiḥ “to the United States in 1993. In September 1998, however, Ḥasan al-Fātiḥ “attended the “2nd International Islāmic Unity Conference” in Washington, DC, which was organized by the traditionalist “Islāmic Supreme Council of America” (dominated by Hisham Gabbani’s Naqshbandiyya-Haqqaniyya). Most likely it was there that Aḥmad Darwish introduced Ḥasan al-Fātiḥ “to his internet site and received permission from the Shaykh to turn this Mosque into the “Official Sammania Site.”⁴¹



40 - Ibid: p. 4

41 - Ibid: P11



Not much else changed at first. An email address for Shaykh Ḥasan was added, and in addition to his being “Chancellor of Um Durman Islāmic University,” he now became “Chancellor of The Sammania Mosque of the Internet.” The Life of the Prophet, which previously had been advertised as a work by Aḥmad and his wife, was now attributed to Aḥmad’s Shaykhs, Ḥasan Qariballah and”Abdallah al-Ghumari as well, as follows:

The Millenium Biography of Muḥammad, by Grand Shaykh, Professor Ḥasan Qarīb Allāh, Dean of Umm Durman Islāmic University and Sammania Grand Shaykh; Grand Muhaddith Master Abdullah Ben Sadek; Shaykha Anne Khadijah Darwish; Shaykh Aḥmad Darwish (Shaykh Qaribulla USA Personal Secretary, The Founder of the Mosque of the Internet); Reviewed in part by Former manager of Muḥammad Ali. Last not least, a lengthy introduction to the “Sammāniyya h Heritage Path” was published that began in quite ‘traditional’ style:

- Spiritual ancestry (Qadiria, Khalwatia, Naqshbandia, T. *al-Anfas*, T. *al-Muwafaqa*)
- Prerequisites and principles
- Base [*al-asas*]
- Four Cornerstones (reducing food, talk, sleep, socializing)
- *Awrad*
- Zikr
- Chain of Affiliation (*Silsilah / Sanad*)

- Symbol (waist wrap)
- Initiation Pledge [*al-baya*]
- Seasons [annual & weekly rituals]⁴²

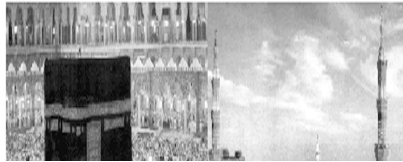
Meet Allah, His Koran, His Prophets: Jesus, Muhammad, Abraham, Noah, Moses, David

Welcome to the Mosque of the Internet

Professor Maulana Shaykh Hasan Ash-Shaykh Qaribullah

The Official Sammania Site on the Internet

The Arabic word **Allah** is a proper noun of the Creator



In the same spirit of reaching out and engaging “every Muslim,” he attempted to initiate da’wa (the call to Islam) by email:

Enjoy and let others know about the college (...) Please share in the reward of spreading Islamic knowledge by telling your local Imam and the Islamic school near you about the Mosque of the Internet’s Interactive Islamic College. Be as creative as you can, the more you guide people the greater the reward. Here is some ideas: Make a flyer, send email to the friends and local community members. Write to the teachers of local Islamic and American schools. Tell Sunday school teachers. Write local news papers and journals.

Internet technology was to help every believer to familiarize him/

42 - Ibid: P12.

herself with the basic texts and to take responsibility for spreading this knowledge and belief to as many people as possible. The net was a tool to empower believers to become agents of 'basic Islam,' made accessible through "the best Koran program on the Planet" and summarized in short "Islamic Briefs." The education programme was not immune, however, from the vagaries of the dot-com economy. The IIC had been Linuxvision's first and major project by which the company hoped to make a name for itself in the Arabization market. When that failed, and after the 2001 site hack/hard disk crash, the IIC was much less vigorously pursued and vanished from the web sometime between August and December 2001.

True Islam was "traditional Islam"; it was about love, tolerance, learning, and spiritual development. This was the message of traditional Shaykhs. And true to this spirit, "Professor Ḥasan El Fateh Qarīb Allāh," "spiritual coach" to Mosque.com and "spiritual head of Sammania Spiritual Heritage Society with millions of followers worldwide, some of whom are dignitaries, USA ambassadors and USA army personnel.

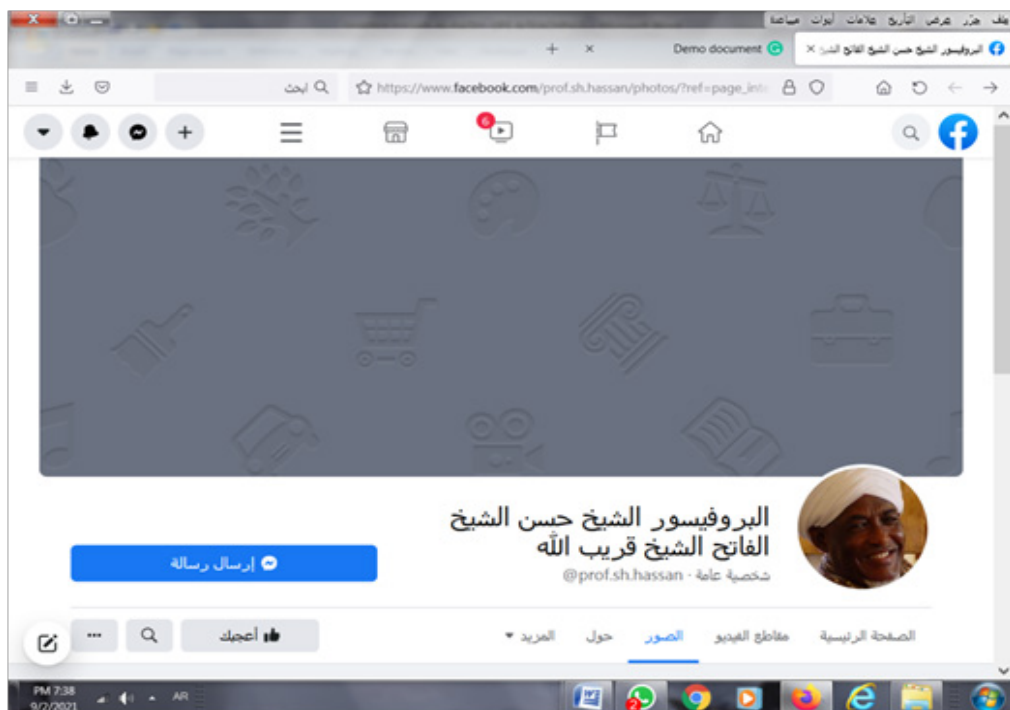
As we have seen earlier the credit of the inauguration to the first Sudanese Islamic and Ṣūfī site has been attributed to professor Shaykh Ḥasan . Therefore, the Shaykh's philosophy in this rests on the belief that Muslims and Ṣūfīs, in particular, should have to benefit from the service provided by the internet, to reach the other and display their product. He moreover, believed that since the western world tries to influence the Islamic world through the materials that it transmits, Muslims in turn also ought to work to send their voice and then present their product more positively.

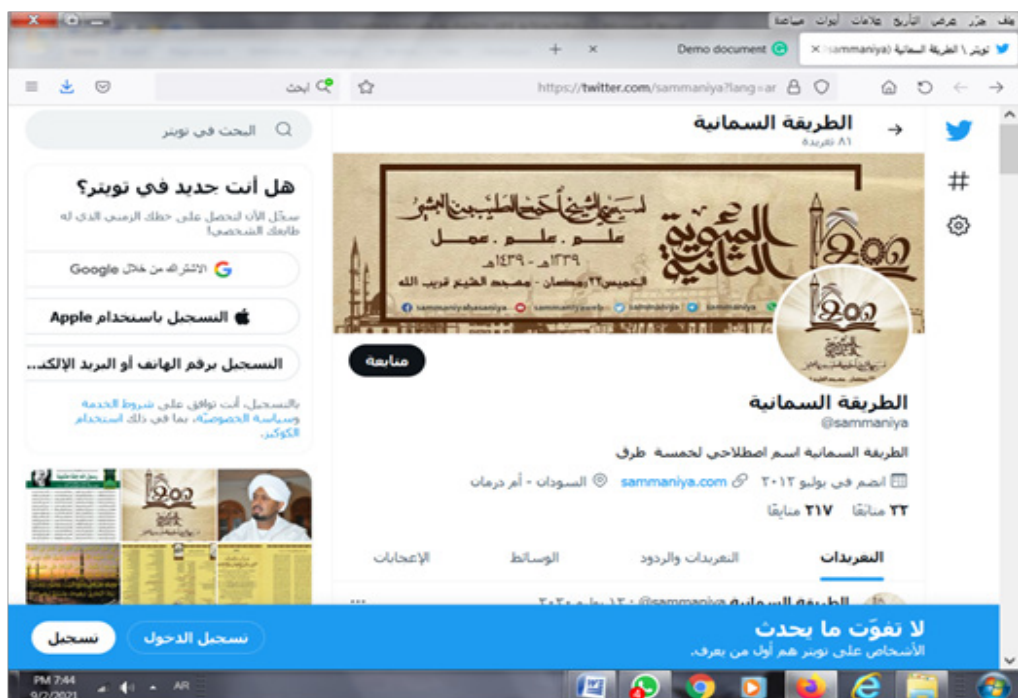
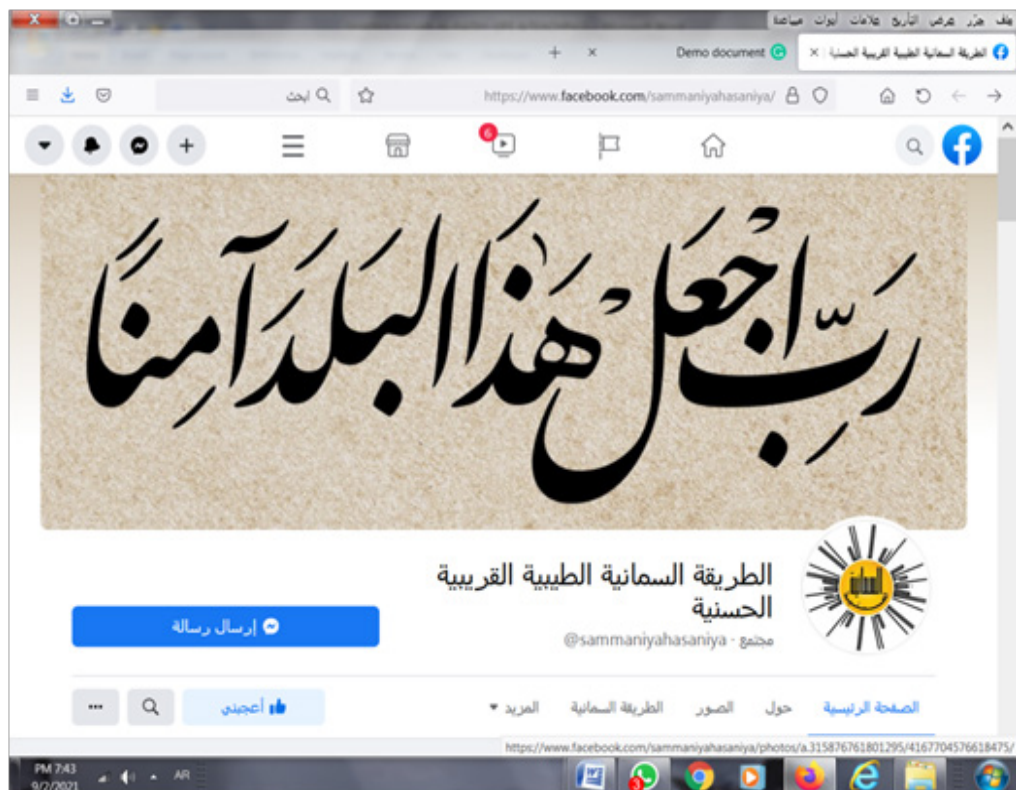
However, after the passing away of professor Shaykh Ḥasan in 2005, his *khalifa* Shaykh Muḥammad and with the assistance of the centre *murids* have continued the mission, which has been initiated by the late Shaykh, through the increasing and the consolation of the centre's presence in the social platforms. However, the centre now [2021] has page accounts on Twitter,

Facebook, youtube, Flickr, SoundCloud etc.

The centre's used to benefit from such platforms service displaying its diverse religious, social and cultural activities. In this concern, many Facebook pages that carry the name of professor Shaykh Ḥasan al-Fāṭih are available on the internet. These Facebook pages present different materials to the late Shaykh in the forms of recorded lectures, images and documentaries.



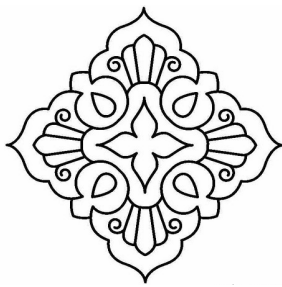




Publishing of wall press as well as periodicals newspapers such as: [al-Sammāniyya], [*al-Fiyyudat*], [*al-Ghais al-Hatoon*], and [*al-Saiyyha*]. Regular expeditions for both men and women, with the annual participation on the flowers expedition, and cities expedition. Informing the Muslims with the scientific activity of Ṣūfis via TV, Radio inside and outside the country⁴³.

Acknowledging the Muslims with tasawwuf via the daily, weekly newspapers, in addition to the posters, newsletters, and the masids sons newspapers

43 - Hasan. Al-Fatih. Al-Sammaniyya. Op.cit., p80



Chapter Five

The author & the Şūfi Scholar

Scientific and literary legacy of the Sammāniyya in Sudan

The wave of Sammāni revivalism initiated in the 18th century by the *Shaykh* Aḥmad al-Ṭayyib provided a new stimulus to scholarly activities and to writing, especially in the field of Şūfism⁴⁴.

Since its arrival to the land of the Sudan on the second half of the nineteenth century, the Sammāniyya has caused profound and great impact. The *ṭarīqa*'s contribution could easily be experienced in the way that successfully has spread its wings to reach and cover each inch of the huge land of the country spiritually, socially, economically, and scientifically. However, the great credit account in favour to the Sammāniyya beside its deep wide religious impact, is its living scientific legacy, representing in the contribution of educating and rearing the Sudanese man, as well spreading the virtues set on asceticism, the love of good, and abiding with the manners of the owner of the *shari'a* i.e. the prophet Muḥammad (PBUH)⁴⁵.

The Sammanis have given greater concern to *ilm*, and this has been reflected in the books' writing as well as the establishment of institutes. A lot of their shuyukh were well-versed in the science of *Sharia*, and of a highly literary and scientific taste, so, they left behind rich scientific and literary heritage. In this concern, numerous researchers and writers have come to the point that the appearance of the Sammāniyya in Sudan has

44 - Abdulgalil. A. Salih. Abd al-Mahmud Nur al-Daim his religious, social and scientific legacy. Op. cit.

45 - Abdulgalil. A. Salih. The revivalist of Sufism in Sudan. Op.cit., p91.

contributed magnificently in the enrichment of the linguistic and literary Şūfī thought in the country since its advent during the end of Funj era and to the present day. In this regard, the Sudanese thinker Ḥasan Maki says: “ The Sammāniyya ṭarīqa has contributed in the dissemination of the Islamic culture also in the promotion of the brethren bonds, as well as the ties of the *ṭarīqa* in Sudan, and in turn, these have contributed in the national unity coherence, and the depth of religious bond, moreover, it has given greater concern to *dhikr* and the *murids*’ nurturing, in addition, so several of its *shuyukh* have been recognized as poem composers⁴⁶.

The Sammāniyya ṭarīqa has developed into multiple centres, and became one of the largest orders in modern Sudan, adding to that it has the biggest library, scientific, spiritual and artistic asset ⁴⁷.

The widest library penned by the Sudanese is the Sudanese Şūfī literary library, mainly the books of the Sammāniyya , hundreds of varied authoring books in the ṭarīqa, its secrets, awrad, history and poems have been documented. This ṭarīqa [the Sammāniyya] is the most Sudanese Şūfī order that is concerned with writing, and in our hands, several sixteen books penned by Shaykh Aḥmad al-Ṭayyib b. al-Bashir, among these, is a treatise in alchemy, as well as a book on the 12th constellations and books on sending the blessings upon the messenger of Allah’.

Thus, we see what the Sammāniyya and its Shuyukh have left of thoughtful impact in *ṭasawwuf* and language in the Sudanese society, since the Funj era and till the day. The Sammāniyya is a ṭarīqa of peculiar Şūfī philosophy. However, it is natural the effect of any society with such philosophy. And from here, we come to the point that the Sammāniyya has influenced and to the great extent, the Sudanese Şūfī thought with its two religious and linguistic manifestations. ⁴⁸

46 - Hasan Maki. Fi maghza wa madmoon al-thaqafa al-Sinnariyya, dirasa tarikhiyya tahliyyia lli harka al-fikriyya fi mamlakt Sinnar.

47 - Ibid

48 - Rabaya .M. Othman. History of Sammaniyya in Sudan. Op.cit., p102.

According to Yusuf Badri, the Sammāniyya *ṭarīqais* the pioneer in the development of proper Arabic language in Sudan.⁴⁶⁶ Before the introduction of the Sammāniyya in the Sudan, proper Arabic language was very weak, as is clear in *TabaqatWad* Dhayf Allāh. The researcher thinks that the vast poetry literature of the Sammāniyya Ṣūfī order needs to be thoroughly studied. This is because the Sammāniyya *Shaikhs* are characterized by vast authorship. Each Sammani *Shaikh* has minimum morethan ten books and volumes on poetry. Abdel Mahmoud Nur Al Da'im who wrote eighty five books on Ṣūfī doctrine and poetry is a good example. *Madih* of the Sammāniyya *Shaikhs* throughout the Sudan represents an unfolded area of research. This is because the Sammāniyya *ṭarīqain* Sudan represents a compromise between the scholar and popular Islām. There are the great poets of the Sammāniyya *ṭarīqa* in the Sudan since late 19th century such as AḥmadAl-Ṭayyib Al Bashir (founder of the *ṭarīqa*), Mohammed Sharief, Abdel Mahmoud Nur al Dai'm, *Shaikh* Al Quarashi wad Al Zain, *Shaikh* Al Tōm wad Bannaqa, *Shaikh* Birair, *Shaikh* Qarib Allāh and others. *Shaikh* Al Bur'ai represents the most popular *Madih* composer in contemporary Sudan⁴⁹. As a pioneer Ṣūfī order, the Sammāniyya has given such many notable and gifted poets, who have emerged throughout the different time and epochs, as spiritual heirs of Ḥasān b. Thabit. However, with prose, poetry has come to play a pivotal role, in the disseminating as well of the survival of the *ṭarīqa's* traditions and teachings. The following are the most celebrated and illustrious *ṭarīqa's* poets⁵⁰.

Who is the scholar?

In Dictionary.com the term 'Scholar' is defined as:"a learned or erudite person, especially one who has profound knowledge of a particular subject".⁵¹

49 - Ibid.. 146.

50 - Ibid: p 200.

51 - <https://www.dictionary.com/browse/scholar>

While in Lexico.com it has been defined as: 'A specialist in a particular branch of study, especially the humanities'.⁵²

And in Definitions.com the term is defined as: "a learned person (especially in the humanities); someone who by long study has gained mastery in one or more disciplines."⁵³

Based on the above definition professor Shaykh Ḥasan al-Fāṭih deemed a scholar. His scholarly works as we are going to see stand as an evidence for such scholarly demission in his doctrine. The Shaykh possibly could be described as an acting workable scholar. He acting according to what he knows and Allah bequeathed to him knowledge of what he did not know.

The Vice chancellor

In his academic carrier professor Shaykh Ḥasan has held numerous academic positions. He had worked as a lecturer at the Omdurman Islāmic University of Omdurman, where he obtained his BA in Islamic studies, that in 1965, as well as another BA from Cairo University of Khartoum. He was promoted as assistant professor in 1975 and associate professor in 1979. He assumed the deanship of the Faculty of Arts, at the Islāmic University of Omdurman, also dean of Faculty of *Shari'a* and Social Sciences. In addition he was appointed head department of philosophy and sociology, and head department of *uṣul al-Dīn*, at the same very university. He was appointed chairman to the Scientific Institute of Omdurman (The current Holy Qur'ān and Islāmic Sciences). As well he was chosen a member of many of higher education institutes in Sudan and outside the country.

Furthermore, Professor Shaykh Hasn had been also appointed as vice-chancellor deputy at Omdurman Islamic University more than one time, in 1976, and then from 1981 to August of the very same year. In 1985 he had been appointed vice-chancellor to the very same university. He

52 - <https://www.lexico.com/definition/scholar>

53 - <https://www.definitions.net/definition/scholar>

resigned from the post to be in charge of the *ṭarīqa khalīfate* office, in the wake of the passing away of his father Shaykh Muḥammad al-Fātiḥ in 1986⁵⁴.

The Shaykh high aspiration and consistent, wholehearted engagement in seeking knowledge propelled him to become deeply versed in all branches of the sacred sciences, manifest and hidden. He was known as a person of his knowledge not only at his homeland Sudan, but throughout the Muslim world.

Shaykh Ḥasan was an active regular participant, in local and international conferences and forums. He has supervised as well shared in the evaluation of more than a hundred MAs and PhDs, in different universities. He had also been chosen as a member of the Academy of Arabic language in Egypt, Sudan and Syria. In addition, he was a member of the unions of the Arabic Islāmic and African and international universities. Moreover, he was chosen as a member of the Islāmic *madhib*. He has been honoured by both the government of Egypt and Sudan. And in the year 1993, he was a guest to the American government⁵⁵.

Ḥasan al-Fātiḥ contributions to Islamic thought and Ṣūfī sm in Sudan

Ḥasan al-Fātiḥ Qarīb Allāh was one of the Sudanese scholars who contributed to Islamic thought and its spread among the Muslims and mainly the Sudanese Ṣūfīs.

Ḥasan al-Fātiḥ literary and scientific output is wide-ranging and come into categorise. He wrote extensively on almost all issues affecting his society and that served as a reference point for generations about two hundred years ago. He wrote extensively on Islamic issues and Ṣūfīsm. Over more than one hundred books were refereed among his literary

54 - Abdulgalil. A. Salih. The Sammaniyya, op.cit.,

55 - Abdulgalil. A. Salih. The Sammaniyya.op.cit.,

works.

As a prolific writer, he did not let all other *da'wah* activities prevent him from writing. He had to his credit, many Arabic literary works, including different sermons of scholarship standard.

Shaykh Ḥasan had many works to his credit ranging from Arabic Language, *Sirah*, *Fiqh*, and above all, *ṭasawwuf*. Some of his literary works addressing the guidance of the Ṣūfī disciples and Muslims generally. He also used to disseminate both the doctrines of Sammāniyya Ṣūfī Order and the teachings of Islam together. His Sammani centre formed one the largest branch of Sammāniyya in Sudan. His *da'wah* activities made him visit many countries on the globe, such as; Britain, London (UK), USA and in addition to many West and East African countries.

He wrote on different topics for instance in Ṣūfī sm, Islamic history, education, philosophy, *suluk*, literature, ethics etc. In an interview with his son and the khalifa of the centre Shaykh Ḥasan has written 127 books. Below are just samples of his authoring books:

Samples of his authoring books

Out of his more hundred works, below are just examples:

1- *Isharāt all'gamāl wa ll'bdae fi ll'falsafā ll'Ṣūfiyyah.*

2- *Al'lam al-Tarīqah al-Qadiriyyah (wa dawrahum fi ll'fkr wa ll'dawah ilaAllāh).*

3- *Al-Amān fi al-Mafhum ll'Ṣūfī.*

4- *ll'insan bain ll'madiyat wa ll'ruhyat.*

5- *Ba'ith ll'nahdā al-ruḥiyah fi ll'Islām (AShaykh Muḥammad Abd al.Karimal-Sammān).*

6- *Barahin ll'mawalīd wa ll'dhikriyat al-ḥuliyah ll'ṣaliḥin.*

- 7-*Bain athār al-khamr al-ḥisi wa al-manawī.*
- 8-*All'tabaruk bi ll'ṣālihin wa atharhum.*
- 9-*Al-Taṣawwuf fi ll'Sudan ila nihaiyat dawlat ll'Funj.*
- 10-*All'tawasul bi ll'nbiyā wa ll'ṣālihin.*
- 11-*Jabal ll'kishir sayidi AShaykh Aḥmad Attayib bn al-Bashīr''.*
- 12-*Jareer madinat al-Shair.*
- 13-*Dur al-Tarīqah al-Qadiriyyah fi ll'fkr wa dawah ila Allāh.*
- 14-*Dur al-Tarīqah al-Naqshbandiyyah fi ll'fkr wa dawah ila Allāh.*
- 15-*Al-Riyadah fi ll'mafhum al-Ṣūfī.*
- 16-*Al-Sudan dar ll'hijarat in ll'wala wa ll'thaniyyah ll'ṣaḥabā.*
- 17-*AShaykh Qarib Allāh wa dawruhu fi ll'fkr wa ll'dawah ila Allāh.*
- 18-*AShaykh wa ll'masīd fi al-mafhum ll'Ṣūfī.*
- 19- *AṢūfīyyah fi midan ll'jihad.*
- 20- *Falsafāt ll'shatḥ ind ll'Ṣūfīyyah.*
- 21- *Falsafāt wuḥdat ll'wjud.*
- 22- *Al-mafhum ll'ramzi ll'khamr ind ll'Ṣūfīyyah.*
- 23- *Yaṣṭanbiūnak*⁵⁶.
- 24- *Ashtāt al-ma'rifā.*
- MS.
25. *al-Barāhīn al-shar'īyya fī tāyīd manāhij al-tarbiya al-ṣūfīyya.*

56 - Hasan al-Fatih, 2004, p: 146, 147, 148, 149, 150, 151.

MS.

26. *Bayna 'l-ibdā' wa 'l-bid'a*.

MS.

27. *Buḥūth wa-maqālāt*.

MS.

28. *al-Dā'iya al-islāmī al-kabīr sayyidī al-Shaykh Aḥmad al-Ṭayyib ibn al-Bashīr*.

MS.

29. *al-Da' wa ilā 'l-Islām*⁵⁷.

The Influence of al-Ghazali upon Islamic Jurisprudence and Philosophy

In this book which was Shaykh Ḥasan al-Fātiḥ thesis through which he has been awarded his PhD in Islamic philosophy, the author comes to discuss different topics within Islamic philosophy as well as jurisprudence. The book has come into three parts. In part one, the life and the works of Imam al-Ghazali have been presented. While the influence of imam al-Ghazali's in jurisprudence in addition to the introduction of al-Ghazali's as a jurist has been debated in part two. The students of imam al-Ghazali adding to the scholars, who have been influenced by him, have been tackled in furthermore detail in part two. The influence of imam al-Ghazali's upon the philosophy, with following up the development of philosophy, in addition to the scholars who have been influenced by imam al-Ghazal philosophy approach have been discussed in part three.

57 - https://referenceworks.brillonline.com/entries/arabic-literature-of-africa-online/hasan-b-muhammad-al-fatih-b-qarib-allah-b-abi-salih-b-ahmad-al-tayyib-COM_ALA_10005_5_3?lang=fr

Sudan the Abode of the Companions Two Migrations, the First and the Second

About his authoring book ‘Sudan the Abode of the Companions Two Migrations, the First and the Second’ professor Shaykh Ḥasan said: “Both the readable as well as audio media have much harmed Sudan. Throughout history’s phases, its role has never been portrayed locally also internationally. Despite that, Sudan is the cradle of the whole of Mankind, as well as, the cradle of civilization⁵⁸.

A-In 1963 during the MA period I have written research entitled: “Sudan between the Descriptivism and Nominative’, published by the Sudanese Culture Journal, in its issue 16th, of its fourth year, date December 1980, pages 46/59. That was an introductory study to the research that am presenting now.

b- In 1965 I have written a book on ṭasawwuf in Sudan till the end of the Funj era, most of its chapters have been published by the higher studies college University of Khartoum date 1987.

c- I have written about the Islamic Dawah’s pioneers in Sudan.

d- I have written a book about the outstanding migrated figures of the companions to Sudan.

h- While my presidency to the deanship of College of Arts at the Omdurman Islamic University and in 1979 I have found a section of Islamic archaeology and I have seconded a number of teachers with the intention of focusing upon the originality of the Islamic role of Sudan.

And hereby and with the intention of realizing the very same target, am

58 - Hasan. A. Qarib Allah. *A Sudan dar al-hijrateen alawla wa athaniyya li Asahaba*.

presenting to the reader this book which I made its title: ‘Sudan the Abode of the Companions Two Migrations, the First and the Second, and in it:

1- I have spoken on Sudan’s originality, history, and political borders.

2- I have spoken about its languages, as well as its kingdoms.

3- I have spoken about its deep-rooted ties with the Arabs, as a nation and a tongue.

4- I have proved by proves and evidences that the companions in their first and second migration have come to the current land [Sudan], not the current land of [Abyssinia]

5- I have proved with many sources *asaneed* that what is meant with the word [Abyssinians] in the prophetic traditions, the history books, and the biographies are [Sudan], with its current political borders.

6- I have the strong tendency that the city of [*Sūba*] is the residence of the companions during their stay in Sudan.

7- I have stated the names of the migrants to Sudan, also their role in the Islamic expeditions and the openings, etc.

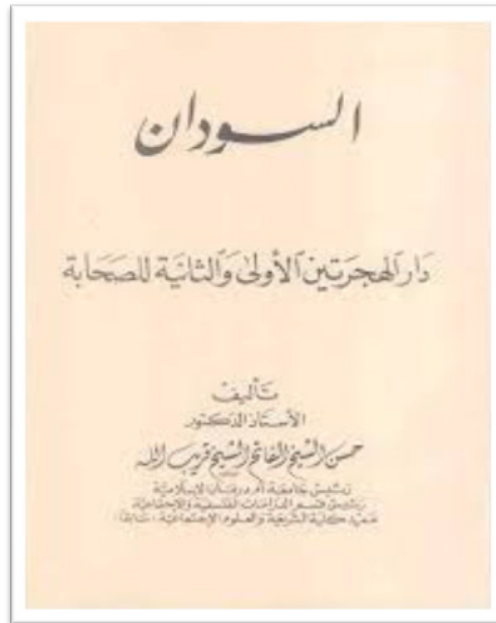
8- I have stated the names of those who have been born of the companions in Sudan.

9- I have stated the names of those who have been buried of the companions in Sudan.

I have attached statistical tables, as well as a geographical map that provided the details⁵⁹.

59 - <https://www.facebook.com/%D8%A7%D9%84%D8%B3%D9%88%D8%AF%D8%A7%D9%86-%D8%AF%D8%A7%D8%B1-%D8%A7%D9%84%D9%87%D8%AC%D8%B1%D8%AA%D9%8A%D9%86->

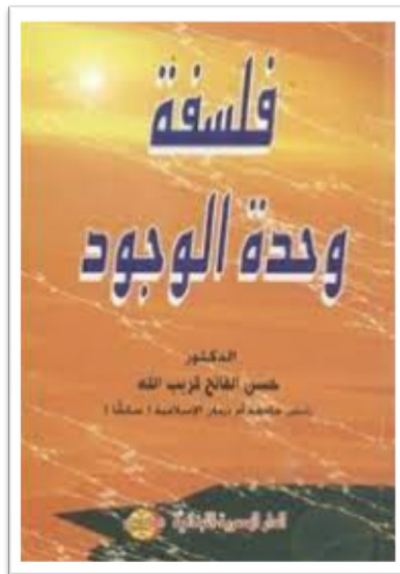
A wonderful book in which Shaykh Ḥasan proved the migration of the prophet's companions to Sudan. The book has come into six chapters. Chapters introduced the concept of Sudan, borders, names, capitals, and languages. Sudan's kingdoms, religions, and influences have discussed in chapter two. The third chapter covered the ties between the Arabs and Sudan before and after the coming of Islam. While chapter four handled the companions' migrated land or the land of sincerity. In chapter five professor al-Fātiḥ presented the names of the migrants from the companions. And finally, in chapter six attachments, as well as maps have provided as pieces of evidence to support the writer's views as it has been presented in the study⁶⁰.



Waḥdat al-wujūd the Unity of Existence

In this book, Shaykh Ḥasan has tackled one of the philosophical topics which is the Unity of Existence. The Shaykh has investigated the topic 60 - <https://www.facebook.com/%D8%A7%D9%84%D8%B3%D9%88%D8%AF%D8%A7%D9%86-D9%84%D9%84%D8%B5%D8%AD%D8%A7%D8%A8%D8%A9>

and its relation to Islam, Iman with Allah's Existence. Initially, the book focuses on the beginning of the idea of existence before Islam, providing numerous of the pioneers who were concerned with the doctrine of Existence prior to the manifestation of Islam. Then, the book has gone with defining the doctrine of existence in terms of linguistics, rhetoric, logic, and philosophy. Then, the book has debated the concept of Existence according to Ṣūfī s. While in the conclusion some of the views of several Muslim scholars around the existence doctrine have been presented.



The Intercession with the Prophets & Righteous

Atawasul bi al-Anbiyya wa Asalihiyyin, The Intercession with the Prophets & Righteous, this research debates the intercession with the prophets and the righteous [men]. It is a scientific attempt to correct the way of those who have gone astray of the right Islamic path, the seekers of the straightway, wishing the guidance to the path of the Holy Qur'an the prophetic *Sunnah*, as well as the action of the *salaf*, aiming the return of those who act ignorantly against the community to the right track. This research has illustrated the legality of the intercession with the prophets

and the righteous, dead or alive. The author has shown in the study the legality of asking the living, in addition to seeking his help in the natural matters as well as of the supernatural one. Moreover, it is legal for him [the one who intercede] to seek assistance from the living in *Barzakh*, and asking his help in natural and supernatural matters. This is just, for the reason that the one who grants the ability to the living, a prophet or *wali*, or other than them, to respond [the one who ask], and for the intersection, and help, is the one who honored the dead in his grave and grants him the ability to answer the intercession of the living beside his help⁶¹.



The Prayer-Bead its Legality and Evidence

Muslims [mainly *Şūfī* s] have given more concern to prayer-bead, honored and showing their love towards it, they furthermore have composed odes in its praising. To some of them the mere mention of certain of its types causing the tears shedding down and sentimentally being moved.

The prayer-bead was and still is to *Şūfī* s the means through which they defeat the heedless and the weapon that help them engage in remembrance.

61 - <https://app.grammarly.com/ddocs/1219020867>

It is the means of devotion, a reminder that dismisses away the laziness of the *dhakirin* [those who remember Allah]. It is the means that driven towards the righteous deeds and helping the building bridge between the *dhakir* and the heedlessness. It is also the means through which the great goals be realized, and the highest degrees be gained. It is the key of light through which the heart darkness is fading away, and the veil reveals. Thus, its love is the love to the sublime meanings, to which it symbolizes, and the grand task to which it derives, and the end toward which it leads. And if anything should amaze you is the saying of some Muslims, that prayer-bead is innovation, and discouraged people to use it not, despite that they never presented any alternative that does its function in remembrance, with their knowledge that counting [dhikr] with fingers lead to a fault in number counting, as well as worship-busier. Of all that has been presented above, Shaykh Ḥasan al-Fātiḥ Qarīb Allāh saw the necessity of authoring a book on the topic [prayer-bead] that corrects the wrong understanding, and proves its legality, besides showing with proves and evidences the good behind its usages and honor⁶².



On Asceticism & *ṭasawwuf*

This research is about the concept of religion, which considers a wide field, which everyone walks through according to his ability. Out of those

62 - <https://www.neelwafurat.com/itempage.aspx?id=lbb16067-15055&search=books>

[walkers] is the one who is, by Allah's leave, foremost in good deeds, and out of them is the purified, also out of them the one who take the possessors of determination as a model [messengers and righteous men], and then act according to the people of the paradise, looking to nothing but only to please Allah. While out of them also the one who inclines to the rest, comfort and stillness, suffices only to obligatory [of devotions], with care little to supererogatory [of devotion acts], such a person has no guarantee of hypocrisy's creeping to distort his deed, this if not thoroughly (his deed) be lest become vain.

In this research there are examples, that show how the prophet's companions and others have intimated the messenger of Allah [sw] the ability they afford, till some of them used to imitate him in *al-mubahat* permissible [things according to *sharia*], just to train themselves to actualized his [the prophet] manners.

Also in this research, the researcher has stated that when Sūfī s take this ethical path, they have been driven by two matters: firstly: the general human's tendency for devotion, stemming from the belief that [adhering to] religion is the *fitrah* of Allah upon which He has created [all] people. Secondly: taking the messenger of Allah as the best model based on Allah's saying: (*Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct)*). [Surah al-Ahzab, verse 21].

Finally, aiming to reflect and present a clear image of the concept of *zuhud* asceticism, many examples have been provided. In addition to Sūfī sm, its meaning, and stages. The research has been concluded with the speech on *murid*, his conditions as well as his striving in the Sūfī path⁶³.

63 - <https://www.neelwafurat.com/itempage.aspx?id=lbb17943-16839&search=books>



Yastnboonk

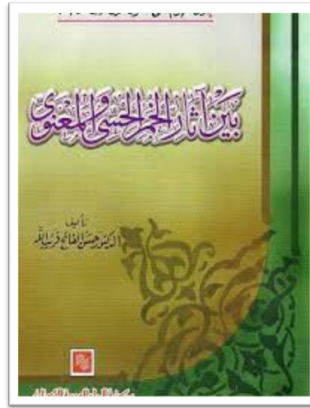
This is one of the most important books that have been penned by Professor Shaykh Ḥasan al-Fātiḥ . In this book, the author has followed the technique of pointing the question followed by the answer. Some more than eighty an Islamic – Ṣūfī issue or matter has been raised by the Shaykh. The great sources that the author has used enabled him to provide convincing feedback to so controversial numerous matters raised by the deniers of *ṭasawwuf*.



Between the Effects of the Physical and Spiritual of Wine

This book entitled: ‘Between the Physical and Spiritual Effect of Wine’ has been published in 1999. The publisher is *Maktabt al-Dar al-Arabiyya Llkitaab*, handles literary research, expressing the physical and symbolical

effects of wine in the Arabic poetic tradition, aiming to provide the reader with some of Şūfī's art in Dawah of Allah, as well as an invitation following their path⁶⁴.



The Shaykh & Masid

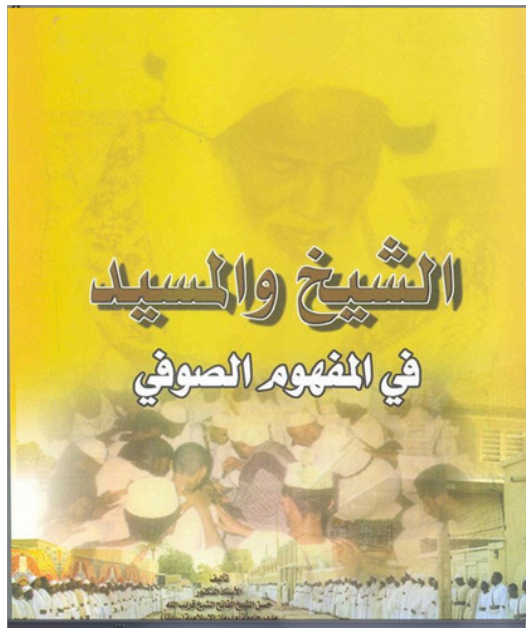
The Şūfī centre and its pioneer or [the Shaykh] and [*masid*], the title of this book, are words whenever be stated what crosses the mind is the meaning of education, guidance, instruction, kindness, caring and courtesy, and what the Shaykh used to do. More than these, for the mere stating these words – Shaykh and masid- the embodiment of holy Quran recitation, and its study, dhikr, supplication, glorification, prayers in congregation, feeding the poor and the needy, as well as the orphans, and the passers-by, and of what usually the masid provides for its visitors, or of those who seek guidance, such good virtues are recalled with the mere mention of Shaykh and masid institutions.

The *masid* represents for its visitors as well as its neighbours the security, tranquillity [both in saying and deeds], in addition to offering them with the heart's rest, in addition to psychological and physical stability; and on it, the companionship being achieved.

This book which I presented to the reader points out the role of the

64 - <https://www.neelwafurat.com/itempage.aspx?id=egb93322-5093291&search=books>

comprehensive religious institutes, which were and still are, stand as the foundation which the true Muslim trusted, as well as represent the clear scientific criticism, and the plain practical rejection to the style of the scientific also practical style of education which practice by the current Islamic States. Of what makes of its school, institutes and universities [barricade] of a machine that runs, not abiding on that by Quranic and prophetic doctrine, which in deeds not sayings set the governance to Allah [sw], also the devotion for Him practically not a claim and the practical application including for all of the mind, soul and body.



The Symbolic Concept of Wine to Sūfī s

Several books about Sūfī s have been written, handling their spiritual status as well as their features. This book comes in its core theme to discuss one of the most significant issues, and the situation of Sūfī from, and that is the 'Wine Drinking'. What distinguished this documentary book is the thorough details around the spiritualities the book has offered, in

addition to the varied definition of the concept of wine. Thorough details and the status of varied faiths mainly the Torah, Bible, and the Holy Qur'an have also been provided. Moreover, the book has displayed the different harmful side of the wine upon the human. And finally, it comes to introduce the concept of wine according to Şūfī s, with the presentation of multi-terminologies that are used by them regarding wine.

The Symbolic Concept of Wine to Şūfī s

The techniques, as well as the methods of Şūfī s in the *dawah* to Allah, have been varied. Moreover, the expression about their –Şūfī s- concepts and the way of people's excitement to also have been varied. To reach the people with what they have meant of *dawah* to Allah, and awakening of a desire to engage to His devotion they abundantly wrote on prose, the art of wisdom, spiritual abstraction, visions, and dreams. But, they actualized the peak in the rhetoric expression, when they expressed their message in form of poetry. For they composed uncountable an abundant of symbolic poems, taking a good example from the holy Qur'an, where they focused on the wine bliss. They described wine's vessels, spoke of its names and denotations, nicknames, cupbearers, and the means to its incitement.

As the grand thinker, doctor Ḥasan al-Fātiḥ Qarīb Allāh has specialized in the study of Şūfī s philosophy and their literature, where his pen has excelled on that, with great numerous of researches and books, which found their ways among the well-reputed literary studies in the 20th century, here is he presenting unique Şūfī literature. Displaying their – Şūfī s- poetry, in which the symbolic meaning of wine have been subjected, and show how they – Şūfī s- despite their act following the way of seducers of poets, mainly of wine odes, in the usage of their terms and techniques,

but you find them, that they looked behind their ode of wines to denote symbolic meaning, through which they pointed out to the bounty of the hereafter as well as of the paradise blesses⁶⁵.



The Supreme Name of Allah

Supplication is the essence of worship; however, it has the preference of places, devotions, acts of obedience, hours, and nights of acceptance. Moreover, it –supplications- has the preference of names’ acceptance. This book which is between our hands tackles generally the Grand Names of Allah, and most importantly what has been said in regard to Allah Supreme Name *Ism Allahu al-Atham*. The researcher in this very research has investigated what an individual is eager to know about Allah’s Grand Names and the Supreme Name of Him, mainly of what has been stated in the Holy Qur’an, as well as the prophetic *hadiths*, the scientific *fatwas* [legal verdicts], and the invocations that narrated after the Prophet⁶⁶.

65 - <https://www.neelwafurat.com/itempage.aspx?id=egb5323-5005335&search=books>

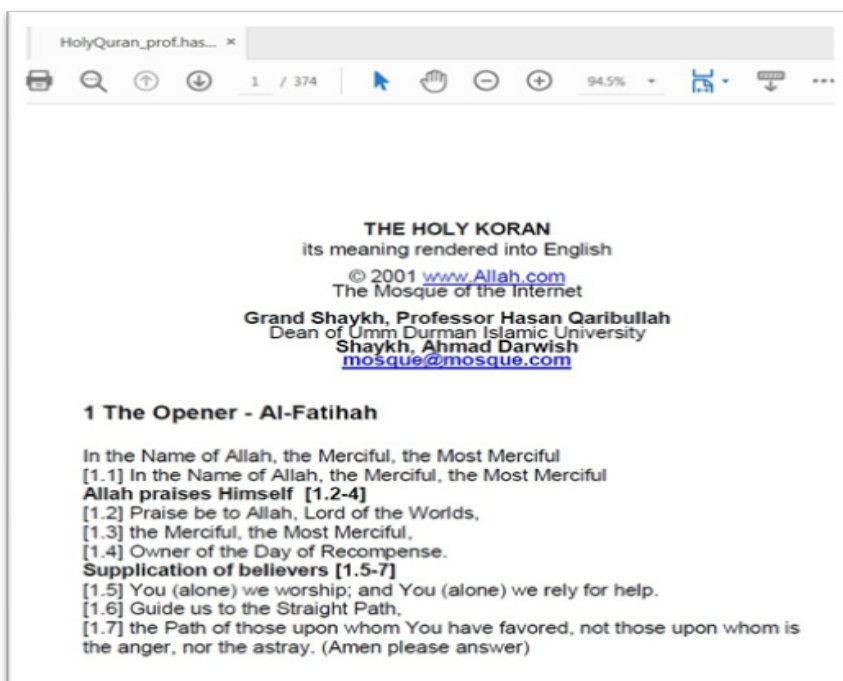
66 - <https://www.neelwafurat.com/itempage.aspx?id=lbb15775->



The Meaning of the Glorious Koran

Moreover, one of the great scientific contributions professor Shaykh Ḥasan and under the label “Qarīb Allāh” with the assistance of Shaykh Aḥmad Darwish published the translation meaning of the Qur’an named “The Meaning of the Glorious Koran” .

The project has been published in 2001, and has come into 374 pages. In fact its significance work and consider an addition to the efforts that have been led by previous Muslims scholars who initiated the work on the Holy Qura’n translating meaning. The book is available on [https://archive.org/details/HolyQuran_prof.Ḥasan Qarīb Allāh_sudan](https://archive.org/details/HolyQuran_prof.Ḥasan_Qarīb_Allāh_sudan)



To quote some commentaries of Qarīb Allāh's above work, here some points:

There are several verses in the Koran that refer to killing the unbelievers (worshippers of stones), such verses relate directly to the battle fields of 1500 years ago, when early Muslims were persecuted as the early Christians persecuted. True path of Islam is moderation, therefore Muslims should lead exemplary lives and preach the religion to non- Muslims and not kill them. Over the centuries many non-Muslims choose to live under Islamic protections (i.e. Spain) and were never subjected to persecution.

When pronouns are capitalized they refer to the Creator, Allah. Examples: You, He, Him, His and, Own while pronouns such as Our, Ours, Us and We denote His Greatness not plurality.

In this translation of the meaning of the Holy Koran we elected to replace the word Christians with the more accurate translation Nazarenes. To learn more about the Nazarenes and their roots, as well as the Christians and their roots, please refer to our informative research in the section Prophet Jesus in the Koran page 493⁶⁷.

Has the Koran ever been altered or revised?

No, the Arabic Koran remains exactly as it was first revealed to Prophet Muḥammad, praise and veneration be upon him. The first written copy still exists!

The Arabic Koran has never been subject to alteration or revision and Allah has promised to protect His Word forever.

Unlike Judaism, which is restricted to Jews, Islam is not restricted to Arabs, it is the last Message of the Creator sent for all mankind⁶⁸.

The Millennium Biography of Muḥammad (SAW)--The Prophet of Allah

Also, one of the great scientific contributions professor Shaykh Ḥasan is the book on the prophet Muḥammad sirrah, entitle: “The Millennium Biography of Muḥammad (SAW)--The Prophet of Allah” by Grand Shaykh, Professor Ḥasan Qarīb Allāh Dean of Umm Durman Islamic University and Sammania Grand Shaykh, Grand Muhaddith Master Abdullah Ben Sadek, Shaykha Anne Khadijah Darwish Shaykh Aḥmad Darwish, book Pages 653 . The authors were unable to find a more eloquent preface this millennium biography than a letter sent by the Prophet to his contemporary the Emperor Heraclius. In reply, Heraclius commenced an imperial investigative effort to cross-examine the current Prophethood. In the year 610 CE, Heraclius succeeded Phocas as Emperor of Rome. His empire flourished and extended as far west as the Danube in Europe,

67 - https://archive.org/details/HolyQuran_prof.hasanQaribullah_sudan

68 - Hasan al-Fatih. & Ahmad Darwish. The Meaning of the Quran. 2001. 1368

and included all the countries on the Mediterranean coast. It also included the Balkans of which Turkey with its famed city Constantinople, named after Emperor Constantine was a jewel in the crown of the Roman empire, and many of the Arab countries surrounding Arabia. As part of his prophetic duty, Prophet Muḥammad (S A) invited Heraclius to Islam and in response Heraclius decided to examine Prophet Muḥammad. By exploring this book, you are, by default, examining Prophet Muḥammad (sa) and this what is meant by referring to the reader as having something in common with Heraclius. Prophet Muḥammad (sa) sent his messenger, Dihyah Al Kalbi to the governor of Bostra with a letter⁶⁹.

The book has come into 134 chapters. The bellows are some quotes of the book:

Prophet Muhammad genealogy

His parents were Amina, daughter of Wahb and Abdullah, son of Abd Al Muttalib, the son of Hashim, son of Abd Manaf, son of Ksay, son of Kilab, son of Murrah, son of Ka'b, son of Lu'ayy, son of Ghalib, son of Fihri, son of Malik, son of Nadir, son of Kinanah, son of Khuzayma, son of Ilyas, son of Mudar, son of Nizar, son of Ma'aad, son of Adnan, son of Udd, son of Udad, son of Al Yasu, son of Yashub, son of Hamil, son of Kaydar, son of Prophet Ishmael, son of Prophet Abraham, son of Azar, son of Tarikh, son of Yahur, son of Ushru, son of Arghu, son of Kalun. son of Faligh, son of Amir, son of Shaligh, son of Arfakhshad, son of Shem, son of Prophet Noah, son of Malik, son of Mattushalakh, son of Akhnukh, son of Yard, son of Mahla'il, son of Kinan, son of Anush, son of Kinan, son of Shith, son of Prophet Adam Peace be upon all the Prophets⁷⁰

69 - <https://iqbalkalmati.blogspot.com/2015/04/the-millennium-biography-of-muhammad-saw.html>

70 - Hasan Qaribullah . Abdullah Ben Sadek . & Anne Khadijah Darwish. THE MILLENNIUM BIOGRAPHY OF MUHAMMAD THE PROPHET OF

The miraculous Koran

When Allah intended His special miracles to be demonstrated by His Prophets, He created something similar, yet clearly superior to the highly acclaimed skills of that day. To all but the proud, the miracles He sent were clearly recognizable and accepted as such by practitioner and layman alike. For example, during the time of Moses and Pharaoh, sorcery and magic had reached its highest peak. To prove to Pharaoh and his nation that Prophet Moses had been sent with the truth, Allah caused the Staff of Moses, as well as other miracles, to turn into a serpent and devour the magical snakes of the sorcerers. When the sorcerers saw the miracle they surrendered immediately to the truth, knowing well that the miracle was a reality whereas their skills were nothing other than trickery. Another example is that of the miracles given to Jesus. Prophet Jesus was sent at a time when the art of healing had reached an extremely high level. Among the healing miracles Allah permitted him was that he might raise the dead, and heal the sick from incurable diseases. Physician and layman alike witnessed these miracles and knew that they were not the skills of a skillful physician, rather, they were divine, holy miracles given to him by his Creator. Earlier, we spoke of the pride Arabs took in their language and of the prestigious rank of a poet within their tribe. At no time in the history of Arabia had the science of language been greater or more eloquent. Annual poetry competitions were held in Mecca and elsewhere in Arabia to which people flocked just to listen to the beauty of the language and perhaps partake. Although Prophet Muḥammad, (sa) was given many great miracles the greatest miracle given to him, was the Holy Koran for its composition, grammar, eloquence and fineries surpasses the work of any author or poet.

ALLAH <https://www.knowtheprophet.com/files/Biography.pdf> . P407.

Allah issues a challenge in the Koran to anyone to compose a chapter or even just a verse of the same quality and beauty to those in His Koran and at the same time warns that no one will ever be able to do so. In His Mercy, Allah has promised to keep the Koran free from alteration or corruption. The miracle of the Koran was and still is apparent to all whose ego does not resist. “If you are in doubt of what We have sent down to Our worshipper (Prophet Muḥammad), produce a chapter comparable to it. Call upon your helpers, other than Allah, to assist you, if you are true. But if you fail, as you are sure to fail, then guard yourselves against the Fire whose fuel is people and stones prepared for the unbelievers.” Koran Chapter 2 verses 23:24 Prophet Muḥammad, (sa) was also given miracles both similar and superior to those of Prophets Jesus and Moses, peace be upon them⁷¹.

The birth of the last prophet of Allah

On Monday, 12th of Rabi-al-Awwal — 570 years after Jesus ascended into heaven to await his return before the end of the world — Lady Amina gave birth to her blessed son in the house of Abu Talib. Ash-Shaffa, the mother of Abd Al Rahman, attended his birth and as Lady Amina gave birth her blessed baby was delivered prostrating upon his tiny hands and knees, then sneezed and said, “Al Hamdulillah” — praise be to Allah — whereupon a voice from the heavens replied, “May Allah have mercy upon you.” As Ash-Shaffa looked out into the night sky the horizon became illuminated so that the very distant castles of Greece became clearly visible to her. Incidentally, “Al Hamdulillah” was the same praise Prophet Adam offered as he sneezed upon reaching earth. The beautiful baby was born without a trace of dirt upon him, and a sweet aroma caressed his perfect little body. Lady Amina remembered the instruction she had been given in her vision and supplicated to Allah with it for her little son, then gave him to Ash-Shaffa, the mother of

71 - Ibid: p62

Abd Al Rahman to hold. News that Lady Amina had given birth to a son was sent straight away to Abd Al Muttalib. As soon as he heard the good news he rushed to see his new grandson. When he reached the house his heart was filled with joy and tender loving care. He cradled the sweet baby wrapped in a white cloth in his arms and then took him to the Ka'ba where he offered a prayer of thanksgiving to Allah for the safe delivery of his grandson. Before returning his new grandson to Lady Amina he went home to show him to his own family. Standing at the door waiting for his father's return was his three year old son Abbas. Lovingly, Abd Al Muttalib told his son, "Abbas, this is your brother, give him a kiss," so Abbas, who was in reality his uncle, bent over and kissed his new baby brother. After everyone had admired the baby, Abd Al Muttalib returned to Lady Amina and in accordance with her vision and a vision Abd Al Muttalib had seen, the sweet baby was named Muḥammad. When people asked why they had named him Muḥammad they replied, "To be praised in the heavens and earth." Before that time the name Muḥammad was unknown and no other child had ever been given that special name. Abu Talib's house, the house in which the Holy Prophet (sa) was born exists today and is used to house an Islamic library.

Special events during his blessed night

Ash-Shaffa was not the only person to witness miraculous events of this very special night. As Othman, the son of Abi As's mother gazed up into the night sky she witnessed the stars lower themselves and a light so brilliant appeared at the time of his birth that she could see nothing except light. In the kingdom of Chosroes, fortifications shook and balconies collapsed, whilst the waters of Lake Tiberias ebbed, and the famous flame of Persia, which had not been extinguished since it was lit a thousand years before, was suddenly quite unexplainably extinguished. In the heavens, meteors were commanded

to be on guard so as to prevent the satans from listening to the news the angels bore about the events of this very blessed night.

The knowledgeable Jew

Amongst the citizens of Mecca were several Jews, one of whom was knowledgeable of the scriptures. He knew from his learning and the signs of the time that the birth of a new prophet was imminent and anxiously awaited his arrival. On the night Prophet Muḥammad, (sa) was born, a strange feeling came over him that prompted him to rush to the door of his house and ask some Koraysh tribesmen, who happened to be passing, if they had heard of any births that night. The tribesmen replied that they knew of none, so he asked them to go and find out then bring word to him. He felt sure that this was the night in which the new prophet had been born, and if his feelings were correct he knew he would indeed be able to recognize him by a special, prominent mark on his skin that lay between his shoulders. Sometime later, the tribesmen returned to the expectant Jew and told him that a son had indeed been born to Lady Amina, the widowed wife of Abdullah, son of Abd Al Muttalib. The Jew asked them to take him to see the newly born and his mother, so in haste they made their way to Abu Talib's house. When they arrived, Lady Amina presented her darling son to them and as the cloth that covered him was gently rolled back the Jew saw the unmistakable mark and fainted. When he regained consciousness he announced the prophethood had been taken away from the Children of Israel and said, "O people of Koraysh, by Allah, he will conquer you in a way that the news will traverse both east and west." The mark the Jew referred to was circular and read, "There is no god except Allah, and Muḥammad is His Prophet", and it was from this identifying mark that the sweet aroma of musk exuded.

The decision of lady Amina and Abd al-Muttalib

Abdullah was a young man when he died and therefore had very little to leave his wife and unborn baby. All he was able to leave them was an Abyssinian maid named Barakah, which means blessing, a few camels and some goats. Barakah was also known by the name Umm Ayman. During the first days of our beloved Prophet's life, Barakah helped his mother to take care of him, and Thuwaybah, who attended his birth, became his first wet-nurse. In those days it was the practice of noble and well-to-do families to entrust their newly born infants to the care of good families living far from Mecca where the infant would be less likely to contract the many diseases that all too often accompanied the pilgrims. Among the many advantages of sending a newly born to be raised in the desert was that it was there that Arabic in its purest form was spoken, and the accomplishment of speaking pure Arabic was a most sought after quality. Youngsters also learned the essential art of survival through the mutual love and care for one another that in turn lead to excellent manners and a chivalrous nature. With this in mind Lady Amina and Abd Al Muttalib decided to send Muḥammad to be raised in the desert.

Halima

Soon after his birth, several Bedouin families made their twice yearly journey to Mecca in search of a child to foster. No fee was requested by the foster parents as one might suppose, rather, the intent was to strengthen ties between noble, well-to-do families and perhaps receive a favor from its parents or relatives. Amongst the prospective foster mothers was a lady called Halima, the daughter of Abdullah Al Sadiyyah from the tribe of Banu Hawazin. Halima's family had always been poor, and that year in particular had been harsh for them on account of the drought that

devastated the area. Halima had a young baby of her own, so together with her husband, Abi Kabshah, and baby they traveled in the company of other families from their tribe to Mecca. Halima carried her son as she rode upon their donkey whilst her husband walked by her side and the sheep ran along beside them. When they set out, the sheep's milk had been a constant source of nourishment for them, but the strain of the journey took its toll and its milk dried up. Halima's own milk was insufficient to satisfy her baby, and many a time her baby cried itself to sleep out of hunger. Before reaching Mecca, there was another setback, Halima's donkey started to show signs of lameness, so they proceeded slowly at their own pace whilst the others went on ahead. Because of the delay, Halima and her family were the last of the prospective foster parents to reach Mecca. By the time she arrived each of the other prospective foster mothers had visited the homes of parents wishing to send their newly born to the safety of the desert, and chosen a baby. However, the planning of Allah was that all had declined the offer to take Lady Amina's baby on account of him being an orphan, and so when Halima arrived he was the only one available. As Halima entered Lady Amina's house she found the tiny baby sleeping upon his back wrapped in a white woolen shawl under which a green piece of silk had been placed. Instantaneously, with just one glance, in the same way that the wife of Pharaoh's heart had been filled with love for the baby Moses, Allah filled Halima's heart with overflowing love. Halima was overcome by his beauty, and as she bent down to pick him up she smelt the delicate fragrance of musk. Fearing she might disturb him, she placed her hand over his chest and as she did he smiled, then opened his eyes and from his eyes beamed a radiant light. Gently, and lovingly she kissed him between his eyes and offered him her right breast and immediately felt a surge of milk, he accepted her breast and suckled away contentedly. After a little while she offered him her left breast but even at this very tender age fairness was inherent in his

nature and he declined leaving it for his new suckling brother. Later on that day, Halima returned to her husband and told him that there was no doubt in her mind that she wanted to foster Lady Amina's baby – it was of no consequence to her that the baby was an orphan, or that future favors may not be possible — the baby had completely captivated her heart.⁷²

The bonding

It is through the nourishing milk a foster mother gives to her charge that the baby gains an extended family into which marriage to its siblings is not permitted. And so it was that Halima's foster child would refer to her in later years as his mother, and to her children as his brothers and sisters. Right from the very beginning, the bonding between Halima and her foster child proved to be a very great blessing for not only her family but the entire tribe. And it was because of this very close relationship that her people were, in the years that followed, protected and led to Paradise⁷³.

The peaceful night

Whilst Halima was nursing Lady Amina's baby, her husband, Abi Kabshah, went to tend his sheep and was very surprised to find its udder full of milk. When he milked it there was so much milk that there was more than enough to satisfy the entire family, that night they drank their fill and slept peacefully. When they awoke, Abi Kabshah exclaimed, "Halima, by Allah, I see you have chosen a blessed spirit, did you notice how we spent such a blessed night and are enjoying its benefits?"⁷⁴

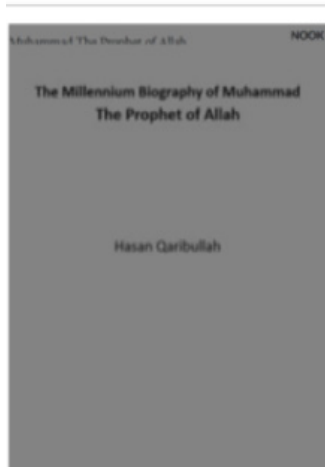
72 - Ibid

73 - Ibid

74 - Ibid: 37

The migration

On the night the Koraysh planned to kill Prophet Muḥammad (sa) Angel Gabriel visited him and told him he must not sleep in his bed that night. He also gave him the news that Allah had given him permission to migrate. When the Prophet (sa) told Ali Gabriel's news he was delighted and volunteered immediately to sleep in his bed whereupon the Prophet (sa) assured him that no harm would befall him. On account of his honesty, several people had entrusted their valuables to the Prophet (sa) for safekeeping. Now that permission to migrate had been given he could no longer take charge of them so he asked Ali to remain behind and return them to their rightful owners then to come to Yathrib as soon as he had discharged his duty. Later that night, Ali wrapped himself up in the Prophet's cloak and slept soundly on the Prophet's bed⁷⁵.



The Civil War at the Beginning of Islam

This book tackles the issue of the civil wars which have broken out at the beginning of Islam from the epoch of our master Abi Bakr al-Siddiq

75 - Ibid:131

[ra], till the appearance of the Abbasiyyid State, passing through the period of Yazid as a prince, to the caliphate of Mu'awia b. Yazid, and the caliphate of Marwan b. al-Hakam, and the caliphate of al-Walid b. Abd al-Malik b. Suliman b. Abd al-Malik⁷⁶.



Jarir the City of Poetry

I have taken in this research with the study and analysis, Jarir's poetry, who described himself as the city of poetry. I have given him special care for his praising to the khulafa. For in his praising an embodiment of the praised of personal characteristics, which lay a clear light the State's policy, besides showing many of its affairs, ideals, values, while revealing its culture, and its relation with the rest of nations both in peace and war.

I have shown my views in many of what Jarir has written, in addition, I pointed out that despite his unique poet, but he does not embody the values of the Islamic nation, nor its ideals or traditions. And despite the opportunity which has been sized to him, not other else of those [poets] who came after him; for he was a contemporary to our master Omar b.

76 - Ibid

Abd al-Aziz, despite that, did make his poetry a mirror to that precious golden age, which to historians is a complete circle to the guided-righteous khulafa's circle.

After I covered some of his eulogist poetry, then I went to provide some patterns of the poetic images that he has tackled. So, I did not focus on flirting poem, despite its significance in Jarir's poetry, and that for one reason, which it has been investigated thoroughly by other researchers. And as for *hijā'* ("lampooning"), which has forced Jarir to delve into deeply, I have taken it into too much detail, and I have pointed out the accusation that had been raised by al-Farsdaq on Jarir and his family. Then I went on exploring Jarir's elegy poems on al-Akhtal.

At the end of the research, I have stated the art of pride in Jarir's poetry, as well as the elegy art⁷⁷.



77-<https://www.neelwafurat.com/itempage.aspx?id=lbb16782-15741&search=books>

Studies for Tertiary Thesis

I have handled in this book the scientific application of the basics and axes of [evaluation] or [assessment], of some researches moreover tertiary thesis [Master and PhD].

I have supervised and participated in examinations and promotion of its students to the degree of [associate professor] or *al-Ustaziyya* [Professorship], or of what I have directed the students with providing them with the assistance. My participation in such activities has included the University of Khartoum, University of al-Nileen, Omdurman Islamic University, University of Juba, *Ahfad University for Women's*, Africa International University, *Sudan University of Science, and Technology*, al-Shariqa University [UAE], and Amsterdam University [Holland].



Invocation of Shaykh Ḥasan al-Fātiḥ Qarīb Allāh

manzūmat 'asmā'u 'Allāhi 'alhusnā li Shaykh Ḥasan

Professor Shaykh Hasan most productive writings have taken the form of prose, but he also composes poetry. Thus, the most famous work in poetry that he has written is an invocation of the beautiful names of Allah. In highly poetic language the Shaykh compose the invocation in which he makes dua'a using each of the ninety-nine names of Allah. below is the invocation words, listen to him so nicely enchants

بَدَأْتُ بِبِسْمِ اللَّهِ رَبِّي مُحَمَّدًا*مُصَلِّ عَلَى الْمُخْتَارِ حَيِّ مُهِلَّلاً

I began in the name of Allah my Lord with ever all praising

Sending the blessings upon my beloved al-Mukhtar with *tahalil* [saying there is no deity but Allah]

أَقْرُبُ بَأَنَّ اللَّهَ لَا رَبَّ غَيْرَهُ* لَهُ الْمُلْكُ فِي الدُّنْيَا وَفِي الْآخِرَةِ قَدْ عَلَا

I confess that there is no Lord other than Allah

Has the power in the world as well as in the hereafter has exalted high

وَأَشْهَدُ أَنَّ الرُّسُلَ جَمْعًا عِبِيدُهُ* لَهُ الْكُتُبُ وَالْأَمْلَاقُ وَالْخَلْقُ مُجْمَلًا

And I witness that all the messengers are his servants

He has the Books, angels, and the whole of creation

أَتَى مِنْهُ خَيْرُ الرُّسُلِ أَعْنَى مُحَمَّدًا* بِشِيرًا نَذِيرًا لِلرِّسَالَاتِ أَكْمَلًا

From Him [Allah] the best of creation I mean Muḥammad has come

A deliverer of good news and a warner, who to the messages, ever has he perfected

رضينا بكم رباً وبالكعبة قبلة * وبالطيب والسَّمان غوثاً من البلا

We have you accepted as Lord, as well as the Kaba'a as Qibla

And with al-Ṭayyib and al-Sammansuccour from the plight

وبالفاتح المرشد لنهْج إمامنا * قريب إلهٍ بالشرعية عاملاً

And with al-Fātiḥ the guide to the doctrine of our imam

Qarib who is always with sharia is committed so ever

دعوناك يا الله سرّاً وجهرة * تعاليت يا رحمن فأمنن تفضلاً

Unto you, on secret and loud we called upon you O Allah

You exalted O the Most Gracious gratefully has the grace on us

رحيم تفوق الأمّ فازحم لضعفنا * ويا ملك قدّوس وصلاً معجلاً

Most gracious that exceeds the mother [in grace] to our weakness grant us with grace

O You the king of the dominion, The Most Sacred [we ask Thee] an swift attainment

وسلِّم لأهلّي يا سلام من الرّدى * ويا مؤمن أَمِنُ لقلبي وأسبلاً

And from distress grant my people with peace

And O The Infuser of Faith bliss my heart with peace as well as cover

مهيمن عزيز عزّ عبدك ورقّه * وذلل أيا جبار ما كان مُغضلاً

The Preserver of Safety, All-Mighty bliss your servant and elevated him

And what has become hard make it easier for us O The Compeller, The

Restorer

وَأَعْظَمَ لِقُدْرِي فِيكَ يَا مُتَكَبِّرٌ * وَيَا خَالِقُ يَا بَارِي الْكُلِّ وَالْفَلَا

And in You O The Supreme make my [status] so great

O The Creator, and The Originator of the whole creation

صَنَعْتَ جَمِيلاً يَا مَصَوِّرَ لِلْمَلَا * فَسَامِحْ أَيَا غَفَّارَ عَبْدًا تَذِلُّلًا

O you the Fashioner of the creation you have made ever the beauty

So, forgive O the Most Forgiver a humiliated servant

رَجُوتُكَ يَا قَهَّارَ فَاقْهَرِ لِحَاسِدِي * وَهَبْ لِي أَيَا وَهَّابَ عِلْمًا وَأَجْزَلًا

I plead to You O The prevailing One to my envious be the destroyer

And bliss me O You The Supreme Bestower a comprehensive knowledge

إِلَيْكُمْ أَيَا رِزَاقَ مُدَّتْ أَكْفُنَا * أَنْلُنَا أَيَا فَتَّاحَ فَتْحًا مُؤَمِّلًا

To You O The Provider we extend our palms- hands

O The Opener with a waited opening honour us

عَلَيْمَ قَصْدِنَاكُمْ نُوَمِّلُ رَفْدَكُمْ * فَيَا قَابِضُ اخْفِضْ لِي الْجَنَاحَ تَبَتُّلًا

The All-Knowing to you we have meant wishing only Your support

And O The Withholder to you take off my life in a condition of [Quran]
recitation

وَيَا بَاسِطُ لِلْخَيْرِ بِاللَّيْلِ وَالضُّحَى * وَيَا خَافِضُ اخْفِضْ لِي الْجَنَاحَ تَبَتُّلًا

And O you The Extender of the good in night and daylight [duha]

And O you The Reducer lower **the wing of humility** with devotion
wholeheartedly

أيا رافع ارفعني لأجل رسولكم*معز مذل بالعداة فنكلا

O The Exalter, The Elevator for the sake of Your messenger make high
my [rank]

The Honourer, The Humiliator to the enemies ever destroy

سميع دعوناكم لنحيا بنوركم*بصير بحالي أنت يا ربُّ ذوالعلا

All-Hearing we call upon you living with Your light

All-Seeing with my status You the Lord of the highest

ويا حكم يا عدل يا من بخلقه*لطيف خبير للطغاة مُجندلا

And O You The Judge, The Giver of Justice O to His creation

All Subtle, All-Aware, to tyrants, is destroyed

فعفوك قصدي يا حلیم ومُنيتي*فأنت عظیم لا تُحارب أغزلا

Your forgiveness O you the Forbearing is my intention as well as my
wish

You The Magnificent, The Supreme, you never fight an armless

غفور فأغفر لي شكور لعفوكم*تُمدُّ يدٌ للصفح حالا فتقبلا

The Forgiving, to me, forgive, The Most Appreciative, to Your
forgiveness

Extend the hand of forgiveness and instantly being accepted

علي كبير لا إله سواكم*حفيظ مقيت للتفاه مفضلا

The Most High, The Most Grand there is no deity save thee

The all-Preserver, The Sustainer to the pious you ever preferable

حَسِيبٌ جَلِيلٌ أَنْتَ حَسْبِي مِنَ الْعِدَا * كَرِيمٌ رَقِيبٌ لَا تَرْدُنْ سَائِلًا

The Reckoner, The Majestic, You is my suffice from the enemies

The Most Generous, The Watchful You never return an enquirer [in
dua'a]

مَجِيبٌ وَهَبْتَ الْكُلَّ نُورًا وَرَفَعَهُ * فَيَا وَاسِعٌ وَسِعَ لِرِزْقِي وَعَدَلًا

The Responsive One, You grant the whole [creation] a light also a high
status

O you The All-Encompassing, the Boundless to my sustenance expand
so swiftly

حَكِيمٌ وَدُودٌ لَا تُعَاقِبُ عَاصِيًا * إِذَا مَا أَتَاكُمْ يَا مُجِيدٌ مُهْرُولًا

The All-Wise, The Most Loving, never punished disobedient

If he to You O The Glorious comes running

وَيَا بَاعِثَ إِنْهَضْنِي إِلَى الْحَسَنِ وَالْهَدَى * شَهِيدَ فَأَشْهَدْنِي الرِّضَا مِنْكَ مُجْتَلًا

The Resurrector to the good and guidance raised me up ever

The Ever Witnessing, make me have satisfaction from you

أَيَا مَنْ هُوَ الْحَقُّ الْمَفْرَجُ كَرْبَتِي * وَكَيْلَ قَوِي لِلصَّعَابِ مُذَلَّلًا

O you the Truth who to my grieve is [best] remover

You the Disposer, The Powerful to [our] hardship ever ease

مُتَيْنٌ وَلِيٌّ لِلضَّعَافِ فَقَوِّنَا * حَمِيدٌ وَمُخَصِّصٌ غِيْثُهُ دَامَ هَاطِلًا

The Firm and The Protecting Associate to the weaken give us strength

Praiseworthy, and The All-Enumerating His garce still abundantly

falling rain

سألتك يا مُبدي الأنام معيَدَهم*وَمُحي لقلبٍ غاب عنكم مطوّلاً

O The Initiator of the people and their Restorer I asked You

And the Giver of life to a long-absent heart from you

مميّتٌ أمتٌ بالغِظ والكرب والعنا*عدوا وشيطاناً بِحَقْدٍ تسرّبلاً

O The Bringer of Death, destroy with anger, distress and hardship

An enemy, moreover a devil with envy has been wrapped

ويأحي يا قَيّوم إرحم لوالدٍ*وجدٍ وشيخٍ وأنزل الأم منْزلاً

You The Living, The Self-subsisting bestow mercy upon a father

A grandfather, as well as a Shaykh and cause the ummah to disembark
in such a blessed disembarking

أيا واجدٌ صَفّي من الغير قلبنا*لننقى بكم أنت الإله لك الولا

O you The Perceiver clean my heart from other [than You]

To lofty high, for You are the Deity, and You possess the absolute
loyalty

ويا ماجدٌ مَجّد لذات نبيكم*فقد كان برّاً أسوةً بل وعادلاً

You the Gloried and Supreme venerate to the [essence] of Your prophet

For he was so kind, a model, but also a just [in his rulings]

أتى باسمكم يا واحدٌ في حديثه*فشرف لقدّره واسعدْته وبجّلاً

By your name O the One he has come in his speech [word]

So, to my heart honours, bliss with happiness and dignified

أيا صمد لم تولد لا ولم تلد*فحبّ لي التقوى خفياً وفي الملا

O You The Eternal He begetteth not, nor is He begotten

In secret as well as in public make piety loveable to us

ويا قادرٌ خلّص لنفسي من السوى*وسهّل ليّ الاخلاص للنور أشعلا

O you The Capable, to myself salivate from other than You

And make ease the sincerity for me, to me lit the light

ومقتدرٌ قدّر لأولادي كلهم*وأحبّابي جمعا أوبةً وارخص الغلا

And you The Omnipotent, to my whole sons

As well as all my lovers, have repentance, and to the prices make it the
cheapest

وقدم مريداً يا مقدم نحوكم*وأخّر له اللاهين عنكم وأعزلا

You The Expediter, put forward a murid toward You

And to him slow down those who play [in religion] and [to them make
thebalance]

وعامل بلطفٍ يا مؤخّر عبّكم*فظنّه جميل فيك يا أولّ بلا

And with gentleness O you The Delayer treat your servant

And his opinion on you is so good O the First with no [beginning]

ويا آخر اشرق لوامع برقكم*ويا ظاهر استر للعيوب وحولا

And you O the Last lit the flashes of your light

And O you The Manifest to my faults cover as well as forever change

ويا باطن عَنَّت الوجوه لذاتكم*ويا واليَّ قد أثقل الذنبُ كاهلا

And O you The Hidden One, (All) the *faces* have humbled to You

O you The Governor, the sin has ever burdened me

أمرنا فأعرضنا تعاليتَ ربَّنَا*فيا متعالٍ أنت للبرِّ ماثلا

We have been commanded but we turned away O my Lord

O You The Self Exalted, You to the still good provider

ويا بر يا ثواب بدِّل ذنوبنا*وأصلح لأخرانا وبالثَّلج أغسلا

O You The Beneficent and Oft-Returning to our sins ever replaced

And to our hereafter mind, moreover by the snow ever washed

ومنتقم سامح بفضلك جمِّعنا*عَفُو رُؤُوفٌ مالِكُ الملكِ شاملا

O You The Revengeful, with your favour to our gathering ever forgive

The Most Forgiving and Most Kind, The King who comprehensibly control the Great Dominion by his power

أنبنا إليكم ذا الجلال فخُصنا*فأنت الى الاكرام لا زلتَ فاعلا

To you, we returned O the one of supremacy peculiar us

For you to the honour You still the operator

ويا مقسطُ يا جامع الجمع يا غني*ومغنٍ حمينا بالرسول من تلا

O you The Equitable You who assemble (Gather), and caused the people to assemble O you The Wealthy

And The Enricher, we have been protected by the messenger and the one who recited [the Quran]

ويا مانع امنعني من البعد عنكم*ويا ضار صُدْ عني عدوي وقاتلا

O You the Prohibitor, prevent me of being away from You

O You who gives harm, to me protect from an enemy and then fight

ويا نافعُ انفعني ويا نور دُلّني*ويا هادِ إهْدِني إلى الحسنَى أَوَّلًا

O You The profiter, profit me, O you the Light lead me [the right path]

O You The Guide, to the good first guide me

بديع البرايا مَيِّزْني عن السَّوَى*ويا باقِ إَجْعَلْ وَدُقْ حُبَّكَ نازِلًا

The Incomparable of the creation and from the other than [people] to me distinguish

And O you The Ever-Surviving make the rain of your love ever descending

ويا وارثُ يا عالمَ الغيب طَهِّرْني*لقلبي لَأَنحُو نَحْوَ حُبِّكَ راحِلًا

And O you The Inheritor, O you the Knower of the unseen to my heart purify

So to direct my love towards You

رَشِيدُ بُوْحِيكَ قَدْ أَضَاءَتْ طَرِيقُنَا*صَبُورٌ فَصَبِّرْنَا عَلَى السَّيْرِ لِلطَّلَا

You The Guide, by Your revelation forever You have lightened our path

The Patient bestow on us the patience to have [the access] walking to the wine

سَأَلْتُكَ رَبِّي بِالْعَظِيمِ مِنْ اسْمِكَ*بِأَسْمَائِكَ الْحَسَنَى احْتَمَيْتَ تَوَسَّلَا

By Your grand name my Lord I asked thee

With Your beautiful names am I seeking an intercession

أَنلَنِي لِحُسْنِي وَالْفَتْوحِ تَكْرِمًا*وَقَرَّبَنِي إِلَيْكُمْ وَاطْوِ عَنِّي الْمَرَاحِلَا

Bliss me honourably to the best of openings

To You drawing me ever, and to me fold the stages [of attainment]

أَنَا الْحَسَنُ الْفَاتِحِ حَفِيدٌ وَلِيَّكُمْ*مِنْ اسْمِهِ قَرِيبٌ اللَّهُ بِالْحَقِّ قَائِلًا

Am al-Ḥasan al-Fātiḥ the grandson of Your *wali*

Whose name is Qarīb Allāh with the truth always is he the utter

فهْئِنِّي وَاخْوَانُ الطَّرِيقِ رِضَاءَكُمْ*وُخُصِّنَ طَيِّبُ الْقَوْمِ مَحْمُودَ جَمَلًا

To me as well as the tariq's brethren ever grant Your pleasure

And have special [favour] upon Tayyib of the folk, moreover offer
Mahmud with ever all beauty

وَأَكْرَمَ لِسْمَانٍ وَحَدَّادٍ مُصْطَفَى*وَصَلَّى عَلَى مَنْ جَاءَ بِالْحَقِّ فَاصِلًا

And to the Samman[bestow] the honour, as well as of Hadad Mustafa

And sends your blessing upon the one who comes divisively with the
truth

وَأَشْمَلَ أَيَّارِبَاهِ الْآصْحَابَةَ*وَأَسْعَدَ لِمُنْشِي النِّظْمِ كِي يَسْمُو رَافِلًا

And with that [blessing] include O my Lord his family also companions

And bliss the ode's composer with gladness so to get to the highest.



Professor Shaykh Ḥasan fond of reading the picture speaks out

Chapter Six

An anthology of his teachings

Shaykh Ḥasan as a devoted Ṣūfī followed and advocated the mainstream majority tradition of Islam, the way of *Ahl al-Sunnah wa al-Jama'ah*, the hallmark of which is tolerance and moderation, knowledge and spirituality. Shaykh Ḥasan's views are explored in his diverse written books. The Shaykh placed his knowledge in his authoring books which appeal to the essential pillars of **Islamic** belief, practice, and spirituality which have been presented reasonably and efficiently enough for the modern reader.

Glimpes from his teachings and sayings

Monotheism to Ṣūfis

قد بنى مشائخ الطرق الصوفية قواعد أمرهم على أصول صحيحة من التوحيد ،
صانوا بها عقائدهم من البدع ، و دانوا بما وجدوا عليه السلف وأهل السنة من توحيد
ليس فيه تمثيل أو تعطيل أو تشبيه أو تجسيم . لقد آمنوا بوحداية الله تعالى في ذاته وصفاته
وأفعاله

ونزهوه عن التشبيه والنظير والمكافئ , فكان مما قالوا :

يا واحد في ذاته و صفاته ** وفعاله يا موجدا لا يولد
يا أولا قبل الخلائق كلها ** يا آخر يا قادر يا مفرد

The Ṣūfī orders Shaykhs have built the pillars of their matter upon the authentic foundations of Monotheism, through which they have protected

their creeds from innovations, and follow the path of the righteous ancestors as well as the people of *Sunnah* believing in what they have come to believe in *tawhid* of no *tashbih* resemblance, or *ta'īl* (divesting God of all attributes, *tamthil* [likening] or *tajsīm* (anthropomorphism). They –the Ṣūfī s- have believed with Allah's monotheism in His self [essence], attributes, actions, and they have *nathhu transcended* Him of resemblance, peer, and equal. They have said:

O the one in His essence, attributes, and His deeds O the one Who exists never beget

O the First before all the creatures O the Last O the powerful O the One

Ṣūfis and the true creed

الصوفية كانوا وما يزالون أكثر الناس حرصا على (العقيدة) ومن أجلها راعوا حتى قضايا الشرك الخفي ، فاستعاضوا بالله من نسبة شيء إلى مسبب غير الله يُعزى إليه نفع أو ضرر ، لعلمهم و اعتقادهم بأن كل ذلك به ومنه ، إذ هو كما خلق الخلق ، خلق كذلك أعمالهم.

The Ṣūfī s were and still are the most concern of people upon the *aqidah* [the creed], and for its sake, they were very cautious even of the hidden shirk matters, they sought the refuge by Allah of referring even a little bit of a thing to a doer other than Allah, to whom the causing of a benefit or harm may attribute, this because of their knowledge and belief that the occurrence of all that – benefit or harm- is by Him [Allah] and from Him, for as He created the creations, as well He created their deeds⁷⁸.

The movement in *dhikr*

Likewise the movement in *salat* prayer, and the movement of who

78 - Hasan –Alfatih. Qarb Allah. *Yastanbonaka*.

circumambulates around the Kab'a, as well as the movement of the one who walks between *Safa* and *Marwa* [mountains] ... and the movement of the one who runs between the two green bars during the *Sa'ai*. The movement in *dhikr* is a good thing, for it activates the body for the *dhakir* [the one who remembers Allah], as well as driving away from him the monotony.

In this my master *Shaykh Qarīb Allāh* says:

Likens the branch [of a tree] out of dancing and with all of your body vibrates

And from people be in the state of absence to witness the Presence of Allah

And extend [lam] of the noble dhikr to win

Every good, honour as well as an ever bliss

Devotions to Ṣūfis

أن العبادات على سبيل المثال لا تترك لمجرد أن فردا ما قد يتلاعب خلالها أو يستغلها لخداع الناس أو يهتبل الفرصة فيها للسرقة من الحجاج أو يقتل المصلين أو تبديد أموال الزكاة أو غير ذلك من أنواع المعاصي . ألا ترى أن المولى جل وعلا أمر بالصلاة حتى في أثناء الجهاد مع ما في ذلك من مخاطر قد تودي بحياة المصلي .

The devotions never are abandoned for the mere reason that a man mocks during his performance to, or exploiting out to cheat the people, or seizing the opportunity for theft from the pilgrims, or killing those who are in the state performing pray, or wasting the alms [zakah] money, nor any other kinds of disobedience acts.

Don't you see that *Mawala Azza wa Jal* [Allah] Has commanded of establishing prayer even while in fighting [*jihad*], despite all the risks, which may lead to the life end of those who are in the state of its establishment [prayer]?

Who is the founder of *ṭasawwuf*?

من هو واضع التصوف ؟

حيث أن مقام التصوف هو مقام الإحسان الوارد في القرآن الكريم و السنة النبوية المطهرة و الذي يمثل الحد الأمثل للإسلام فالإيمان ' فإن واضع علم التصوف أو الإحسان إذاً هو نفس واضع المفهوم الاصطلاحي للإسلام و الإيمان أعني الوحي الإلهي وبه نزل سيدنا جبريل على رسول الله (صلى الله عليه وسلم)

Since the status of *tasawwuf* is the *Ihsan* status, that has been stated in the Holy Qur'an as well as prophetic *Sunnah*, and which represent the best level to Islam and the then the *Iman*. So, the one who sets the science of *tasawwuf* or *Ihsan* then is the same one who sets the terminological concept of Islam and *Iman*, I mean the divine revelation, and by which our master Gerbil has descended with upon the messenger of Allah [sw]⁷⁹.

On *tasawwuf*

التصوف جانب من أخصب جوانب الحياة الروحية في الإسلام ، لأنه تعميق لمعاني العقيدة ، وإستبطان لطواهر الشريعة ، وتأمل لأحوال الإنسان في الدنيا، وتأويل للرموز و الشعائر يهبها قيما موغلة أحيانا في الأسرار , هو المرآة التي تنعكس على صفحتها الحياة الروحية الإسلامية في أخص مظاهرها ، والمجهر الذي يُنير لحامله طريقهم فيسيرون فيه على هدى و بصيره هو الخروج من كل خلق دني و الدخول في كل خلق سني ، بل هو (الفتوة) التي عرفها أصحابها بأنها العمل في حق الغير إثارا على حق النفس .

tasawwuf is one of the most fertile parts of the spiritual life in Islam, for it is the depth to the *aqida* creed's meaning, and the reflection to the outward of *sharia*, contemplation to the people's status in this world, as well as an interpretation of symbols and rituals, giving it values having deep-rooted in mysteries. It is the mirror of which the Islamic spiritual life in its private manifestations is reflected. Also, it is the microscope that for its carriers the enlightenment to their paths and through, they on guidance and insight walk. It is the way of getting out of every bad manner and

79 Hasan. Afatih. Yaşınboonk. Op.cit.

entering into every good manner, rather it [*tasawwuf*] is the chivalry [*al-Fuutwa*], which has been defined by its people as serving the other with deed upon the self with preference.

The companionship of the Shaykh

بمصاحبة murid للشيخ وبملازمته له أن تسنت له الملازمة يتخلق murid ويتأسى بما يراه في شيخة عيانا ، كما يتأثر بما يسمع في مجالس شيخة من مدح له ولأسلافه من مشائخ طريقة أو مشائخ الطرق الأخرى ممن بلغوا الذروة في العبادة حقا ، كل ذلك بغية التربية المثلى للمريد ، والحث له لينتهج النهج الامثل في السير الى الله . فالشيخ هو البرزخ بين الظلمات والنور بالنسبة للمريد وهو الصياد الماهر الذي : يرمى الشباك بليلة ونهارة ** في بطن بحر زاخر أو وادي

With the companionship of the *murid* to the Shaykh, if the companionship has been offered to him, the *murid* will adopt the character, and take him [the Shaykh] a model, of what he sees visibly from him. As well as the influence of what he [the murid] hears in the assemblies of his Shaykh of the praising to him, also of his predecessors of the shuyukh of the other *ṭarīqas*, who reached the peak in the devotion. All this is for sake of the murid's proper nurturing, as well as of his encouragement towards taking the ideal method in the journey to Allah. The Shaykh is the *barthakh* between the darkness and light to the murid, he is the skilful hunter who: Throw the nets in his night as well as daylight
In a full depth sea or valley

The guidance

Guidance in the *Ṣūfī* orders known as [*al-Mashiyyakha*, Shaykhdom], and it is of high significance, likens the need of the student to his teacher in the school, or his boss in the factory, that for both have no way gaining the benefit of them only through their beneficial from their previous human

experience in the field of their work.

However, the Shaykh is the *murid's* means to Allah, and he is his guide, his father, and the path's guide and its beacon⁸⁰.

”إننا وقد اثّرنا النهوض بإحياء التراث الإسلامي وتجديد الدعوة إليه ، والعمل وفق ما كان عليه السلف في ميدان السلوك و التوحيد و الفقه و الأدب و الأخلاق و الفكر و غيرها ، فلن يضيرنا ما يقول الآخرون ، ذلك أن إرضاء الجميع غاية لا تدرك ومطلب لا ينال ، وسنظل نسعى - بتوفيق الله - لإرضائه هو جل و علا ، معرضين صفحا عما عسى يتفوّه به البعض من نقد ، لعلمنا بأن الإسلام بدأ غريبا و سيعود غريبا كما بدأ“ .

As we have preferred the promotion of the revivalism of the Islamic heritage, and the renewal of its call, as well as working according to what the righteous predecessors *salaf* was, in the field of Travelling *suluk*, Monotheism *tawhid*, jurisprudence *fiqh*, art, ethics, and thought. Based on these, what the other says will never harm us, for the matter of pleasing the whole [human beings] is an unrealized end, as well as a demand that cannot be obtained. Thus, we will continue working [with Allah's assistance], for His – Allah –pleasure, turning away with all forgiveness to whoever goes with criticism, for our knowledge is that Islam began as something strange, and it shall return to being something strange⁸¹

The Shaykh's guidance

بارشادات الشيخ القولية و الفعلية يتخلص المريد من رعوناته ، ومما قد يكون له قبلا من تعلقات دنسة لا تليق بأن يحملها معه أثناء مسيرته الطاهرة إلى مولاه. الأمر الذي عبر عنه - إشاريا - احد العارفين بقوله :

وكيف ترى ليلى بعين ترى بها **سواها وما طهرتها بالمدامع

By the saying and action guidance of the Shaykh, the *murid* gets rid of his self recklessness, and of what he has of impurities, that is never fit to

80 - Ibtesam.Mirghani.Op.cit, p 129.

81 - Hasan. M. Qariballah. Op.cit.,

carry with him while in his pure journey to his *Mawla*. And in this one of the Gnostics has symbolically expressed by saying:

And how you see Liyla with an eye that sees by other than her

And you never purify with tears⁸²

The evils in *mawlid* and saints anniversaries

المولد وذكريات الأولياء محظورة عند حاملي لواء التكفير والبدعة والسباب والفرقة. بدعوى ما فيها من المنكرات. والجواب على ذلك أنه لا تلازم بين الاحتفالات وبين المنكرات لا من حيث العقل أو الشرع أو الواقع الفعلي. ذلك أن الإحتفالات يمكن أن تقام دون أن يصاحبها عمل مكروه أو محرم. على أنه لو حدث فإن منعه وردع فاعله هو من مهمة الحكام وولاية الأمور. وهي مهمة لا تسمح الدولة عادة للأفراد أيا كانت مكانتهم بممارستها لما قد ينجم عن ذلك من فتن.

The *mawlid* and the *awaliyya* anniversaries are forbidden to the banner carries of division, insult, innovation and blasphemy. Because of the evils *munkart* that accompanied them. The answer for this is that there is no correlation between the festivals and the evils *munkarat*, either from the practical reality, sharia law, or mind. That the festivals could be made without the accompaniment of a forbidden or disliked *makrouh* act. And even if it happened [*munkarat*], it is the task of the rulers, and those who in charge of the *ummah* affairs preventing as well as deter its doer. For fear of what it may resultant in seditions, it is usually the State task' not to allow the individuals whatsoever their status are, to practice⁸³.

Spiritual medicine

لإن أباح رسول الله (صلى الله عليه وسلم) لكافة الناس استعمال الطب الجسماني ، وطبقة هو شخصيا تأكيدا للتشريع و عملا بالتجارب غير المخالفة للشرع فيه ، فإن الطب الذي كان شائعا في عهده وعهد صحابته من بعده هو الطب الروحاني الذي استعمله هو و اوصى غيره باستعماله وتعليمه ، غير انه لما عز اخيرا مثل هذا النوع و قل فيه الابرار ، و وصم من تبقى منهم بالرجعية والتخلف سدنة الاستعمار ، اضطر معظم المسلمين الى اللجوء للتجارب الانسانية في الاعشاب و غيرها . .

82 - Hasan. Al-Fatih. As-Shaykh wa al-Masid. Op.cit

83 - Hasan. Al-Fatih. Barahin al-Mawalid wa al-dhikriyyat al-huliyya li-salihin.

If the prophet has permitted for the whole people the usage of the physical medicine, and personally has he practiced, assuring its legality, and based on working with the non- sharia violation experiments on it. That the common medicine at his own time and that one of his companions after him is the spiritual medicine, which he has used, and recommended other of using and teaching it. However, when recently such type has become rare, and those righteous [who practicing] have turned a few, because of the reason of depicting those who have been left, with reactionary and backwardness, *sadant* the people of the colonization, the majority of Muslims have been forced to resort to the human experiences in herbs and others⁸⁴.

Froms of the blessings upon the propeht

إن ورد في الشرع تفضيل (الصلاة الإبراهيمية) على غيرها فلم يرد فيه ما يمنع من إنشاء أي صيغة أخرى إضافية خاصة والصلاة عامة دعاء والدعاء مطلوب بأي صيغة وبأي لغة.

In Islamic law, if it has narrated the preference of the *salat Ibrahimiyya* (Prayer of Ibrahim) upon the other [prayers], this does not prevent the composition of any other specific, additional form [of prayers]. Generally sending the blessings [upon the prophet Muhammad] is a supplication, and the supplication needed by any form, as well as any language⁸⁵.

The human experience

الخبرة الإنسانية هي مُبتغى كل فرد، ووسيلة كل أحد لإدراك المعارف وتحصيلها، وهي كما يحتاج إليها الجاهل لإستحداث فهم أو نحو خطأ، يحتاج إليها العالم لزيادة معرفة أو إستجلاء حقيقة.. علماً بأنه بالخبرة يقصُر على الفرد طريق المعرفة، وبها يسهل الوصول إلى الغرض في أقرب فرصة، وبعدم الخبرة لا يكون أمام الإنسان غير إتباع الهوى؛ والهوى - كما هو معلوم - ميدان إحتمال الخطأ فيه أكبر بكثير من إحتمال الصواب، بل أن الصواب فيه إذا ما حدث لا يكون الا مصادفة، وهو مع ذلك يحتاج لخبير يؤكد صحته أو بنفيها،

84 - Hasan. A. Qarib Allah. Al-Tib al-Ilaji fi Lislam.

85 - Hasan. Al-Fatih. Al-Dur al-Dini li Atriqa Assamaniyya. Op.cit.

ولعل هذا هو السر فيما تعارف عليه الصوفية في قولهم (من لا شيخ له فشيخه الشيطان)

The human experience is the end of every individual, and it is everyone's means of realization of knowledge and gain. The ignorant is need, to innovate an understanding or removing a fault, while the scientist needs to increase knowledge or finding out a truth.. Knowing that the experience always shortens to the individual the path of knowledge, moreover, it easily enables reaching the target with, and in the nearest opportunity. With lack of experience, nothing is left behind the individual only following the way of whim, and as is know the whim is a field in which the probability of fault occurrence is more than the probability of true, rather than this if the truth is realized, it will only be a coincidence, above all of that he – the individual- needs an expert to him ascertained its true or false, and maybe this the secret of what the Sūfī s have recognized in their saying: “ whoever has no Shaykh, his Shaykh is satan”⁸⁶.

Sending blessings upon the propeht

If in the *sharia* is the preference of *Salat Ibrahimiya* (Prayer of Ibrahim), upon the other [prayers], it is not reported what is prohibited of making any other additional formula, mainly sending blessings [upon the prophet], generally is a supplication, and the supplication is required with any formula and in any language⁸⁷.

The people of Allah and remembrance

The people of Allah are always and all their times' concern of occupying themselves as possible as they could, with Allah remembrance as well as of the confession and the everlasting admission that the true divinity is only for the sole and true Lord who is Allah, and then they were and still are declaring in their processions the repetition of their saying: ‘ True

86 - Hasan. A. Qarib Allah. *Al-Shaykh wa al-Masid fi almafboom al-Sufi*.

87 - Hasan. A. Qarib Allah. *al-dur al-igtimai li atriqa al-sammaniyya*

there is no God but Allah'⁸⁸.

The Ṣūfī doctrine

The Ṣūfī doctrine has a great role in the process of the individual as well as of the society nurturing. In addition, its significance is there in the presentation of the values, and the good manners, which used to be realized through guidance. So, the true religious *aqidah* considers one of the individual basic needs, realizing to him the moral, and psychological comfort, moreover, putting him away from the internal conflict, self-conflict, deviation, ego, fear, and anxiety, all of these are the source of psychological disorder, as well as of lack of spiritual balance, resulted of journeying in delusion, and sentiment-self sin, lack of confidence, and dependence on others, also, and the lack of sound direction for self-recognition ⁸⁹.

Thoughtful goals

Shaykh Ḥasan aims at making scientific thinking a basis of everything in life, for he encourages the usage of mind, and set out to work on training the *murids* to develop their intelligence, through the usage of mind, thinking, and contemplation, which leads to the development of the abilities and the contemplation on Allah's signs, the *murid* reaches to the Iman by Allah, then be able of subjecting the different universe power, for his interest, that assisted him in carrying out the burden of the caliphate on earth through the reason, for it is the director for the good and evil ⁹⁰.

Religious tolerance

88 - Hasan. A. Qarib Allah. *al-dur Adini wa al-igtimai li atriqa al-sammaniyya*.

89 - Ibid: p- 129.

90 - Ibid: p129.

لنتقي في مؤسسات دينية وخيرية حتى مع النصارى وأنا عضو في أكثر من جمعية تضم نصارى، نلتقي معهم ونتناقش وقد كتبت عدة مذكرات للأمم المتحدة وقد اشتركت في مؤتمر أقيم بمناسبة بداية هذا القرن وأوضحت رأينا كمسلمين فيما يجري وحرصنا على وجود أسس عامة بين المسلمين والنصارى لتفسير شؤون الحياة مستقبلا. والكون الذي يضمنا جميعا يجب أن نحرص على تعميره والمولى سبحانه وتعالى جعلنا مسلمين وطلب منا أن نعطي الأمان للآخرين ونحن نحب أن عيش في سلام ووثام مع الآخرين والقارئ للتاريخ الإسلامي يدرك تماما أنهم لم يخوضوا حربا الا مكرهين. والإسلام طالبنا بالمعاملة الحسنة حتى مع النصارى والله سبحانه وتعالى يحب المقسطين ونحن يجب أن نقسط حتى مع الأعداء. ونحن لسنا طلاب دنيا وأنما طلاب رضا المولى سبحانه وتعالى الذي لا يتم رضاه الا عن طريق السلام. فلنحرص على أن يكون هناك وثام ومحبة وحرص على علاقتنا مع كل الناس لان الدين دين رحمة والرسول صلى الله عليه وسلم قال (عنه) أنا الرحمة المهداة. والدين ينشر بالمعاملة الطيبة فلأبد من بناء الثقة بيننا وبين غيرنا حتى نستطيع أن ننشر الإسلام في أخوة ووثام مع الغير وهذا هو النهج الإسلامي ونحن نحرص أن نرسي الأخوة والمحبة بين الناس تأسيسا برسول الله صلى الله عليه وسلم. 91

‘We used to have our meetings with even the Christians in religious and benevolent organizations. And I am a member of more than one community joining Christians, to hold our discussions. And I have sent many memos to the UN; also I participated in a conference on the occasion of the new century, where I have explained our views as Muslims regarding what is running on, and our concern of having general basses between the Muslims and the Christians for running the life affairs in the future. And the universe that joining us all together we must be the concern of its building and construction. *Al-Mawala Subhanahu wa Tala*Has made us Muslims, and asking to grant the others the security. And we love to live in peace and stability with others. The reader to the Islamic history recognizes perfectly that they – Muslims- had never waged a war only under coercion. And Islam demanding us to have good treatment even with christens, and Allah [sw] likes those who rule with 91 - Tariq al-Sharif. Al-Shaykh Hasan Qarib Allah fi akhir hiwar sahabi. Majalat fadaat, 2005, p28.

justice, and we must be just even with the enemies. However, we are not worldly- materials seekers rather we are Allah's- pleasure seekers, whose pleasure never be fulfilled only through the path of peace. However, we have to be concerned with having peace, love, moreover good relations with all people, for religion is the religion of mercy, and the messenger of Allah [sa] said about himself []. And the religion spreads through good treatment, so it is a must of building up the confidence between us and the others, to disseminate Islam in peace and love. This is the true Islamic doctrine, and we are so concerned with establishing the bond of love, brotherhood among the people, taking the messenger of Allah as a good model.

The individual liberaty

بما أن الحاكم الفعلي عند المسلمين هو الله جلّ جلاله ، فإن الحرية التي يتمتع بها المسلم أو غيره ، هي منحة منه للفرد ، يستوي في التمتع بها راعي الأمة ورعيته ، دونما اعتبار للميزات التي تعارف عليها البعض في الماضي والحاضر .
الفرد في ظل الإسلام قادر على التصرف في شؤون نفسه ، وفي كل ما يتعلق بذاته ، آمن من الاعتداء من الغير عليه ، في نفس أو مال أو عرض أو دين أو ملك ، كفل له الإسلام حريته الشخصية ، وسأوى بينه وبين غيره في الحقوق المدنية والسياسية ، إذ لا ضرر ولا ضرار في الإسلام ، والناس كلهم لأدم وآدم من تراب ، وهم في الحقوق كأسنان المشط لا يفضل بعضها بعضاً ، من حيث المكانة أو نوع الأداء وإن تفاضلوا بالتقوى

Since the de facto ruler to the Muslims is Allah, so, the liberty the Muslims or the non-Muslim enjoy is a reward from Him [Allah] to the individual. On that, the ruler, as well as the ruled, are equal, regardless of the privileges that some had recognized in the past and present.

The individual in the fold of Islam is able to behave in his personal matters, and of all what related to his self, secured from the others attack, in self, money, honour, or faith or ruling. Islam has guaranteed to the

individual his personal liberty as well as equalized between him and the other, in the civil and political rights, for there is neither harm nor reciprocating harm in Islam. And all the people are the children of Adam, and Adam was created from dust. And they in the rights are equal like the teeth of a comb, no preference among either in neither status nor kind; despite they were preferred with the piety⁹².

Women in Hasn al-Fātiḥ 's doctrine

In his doctrine, the women in devotion are the full sisters of men. They have the right of taking the pledges, as for the men, from those who are authorized. The pledge is an entrance or gate to the realization of a serious commitment to servitude [of Allah]. Thus, the woman ought to have got permission from her husband, joining the path of the divine journey, as her case in every voluntary deed that she does. It is the right to the man abiding his wife with his obedience him, on being away of returning to Allah, is to fear Allah, and caring the right of thankfulness dues to Him, not to in disagreement with the noble, high purpose of which Allah Has created the creature, men and women, and that the devotion.

The women's need to Allah is not less, to that of the children and men to Him, for the whole creatures are the servants, and poor stand in need of Him. If they performed the devotion due to Him, will be rewarded, and if they draw near to Him span, He draws to them a cubit, and if they come to Him walking, He comes to them running.

It is clear why Shaykh Ḥasan has given a place for in *ṭasawwuf*, to be initiated in the path, reaching an end, and then gaining its fruits, being away of belonging to no party, only that party but of Allah, until she gains the freedom of Allah's servitude, as well as the true knowledge's of Allah fruits, spreading the solidarity, corporation spirit among those who love each other for the sake of Allah, beautifying with noble manners, having indeed the beautiful pattern [of conduct] of our master the Messenger of Allah ⁹³.

Views on politics

92Hasan. Al-Fatih. Al-Huriyyat al-Madaniyya fi Lislam.

93 - Ibid: p 206.

Shaykh Ḥasan has stated that the Islamic community has started at the reign of the messenger of Allah [sa], and connected with politics. And the messenger of Allah [sa] generally has sat up the first thoughtful political State in world history, and the *khulafa* had gone through his way. And the *Mawala Aza wajal* was the dominant upon their thought, and the people obey Allah, while disobeying the ruler when act against [the will] of Allah.

But, the replacement in the history of Islam made the people connected with the ruler more than Allah and his messenger. However, because of this Ṣūfī s – that such type who replace Allah’s devotion and the sincerity to Him, with the sincerity to the ruler to the point of the devotion or worship rapprochement. In al-Mamoun’s reign, who was one of the grand of Abbasside, who as they say was ‘mosque’s pigeon’ [description of regular attendance in the mosque], who was also well-known with the thought. But, after he came to the *khalifate* said: “By God, if one –advice after my status I will cut his head off with the sword”. This, consider the distance away of the doctrine which our master Abu-Bakr al-Siddiq says: “I have been put in authority over you and I am not the best of you”. Also, the doctrine of our master Omar b. al-Khatab when he said: “Omar had a fault, a woman correct”, and they said the criticism of the woman to him, while he was in the pulpit when she said you decide to limit the dowry and *al-Mawala subhanhu wa Tala* says: [And if you decide to dispense with a wife to take another, do not take away anything of what you might have given the first one, even if you had given her a heap of gold. Would you take it back by slandering her and committing a manifest wrong] [*surah 4- verse 20*]⁹⁴

This nearness and farness between the politics and *ṭasawwuf*. And *al-Mawala Subhanhu wa Tala* points out to Pharaoh [], we find the rulers of the world, are the people’s pharaohs, acting only according to their

94 - Ibtisam.Mirghani. Op. cite. p157.

opinions. And as the Ṣūfī s see that there is no opinion that act in contrary to Allah deserves the respect and consideration, and then they –Ṣūfī s- remained linking themselves by Allah, they became strangers in the society; that their voice is strange from the people's voice. The – Ṣūfī s- are keen that their policy ought to be connected with the Holy Qur'an and the *Sunnah* of His messenger, whatever the ruler's view was, and whatever the laws were. And sometimes they may force to submit to the ruler, but in fact, the heart is with Allah [sw]. Thus, we find that Ṣūfī s place themselves away from that sort of politics, which is polluted with humans' tendencies, and they remain with the unpolluted politics, which is the divine politics, that the messenger of Allah [sa] has come with.

The ruling is a necessary evil, and as assumed by a just individual, it may be dominated by a giant dictator. As [the ruling] bring froth the gladness religiously and in this *Duniya* with the success of Allah tala to the ruler, it also may bring people with harm in all worldly matters. However, the messenger [sa] has urged his *ummah* upon multi of political protectors which help upon life's process, and the establishment of justice, liberty, unity, social sponsorship, security precaution, and the ideal relations with Islamic countries, and neighboring States, rather with the entire world; moreover, he [the messenger] called upon people bestowing the spirit of brotherhood, and love among them, to prevent judicial problems, tribal conflicts, self-ambition, the brutality of the rulers, influence of his entourage, remanding them with what Allah will rule out⁹⁵.

View on Ṣūfī sm in Sudan

Shaykh Ḥasan holds a special view on *ṭasawwuf* prevailing in Sudan, on that he says" "If there is a family in Sudan that does not have at least one Ṣūfī member, it is not Sudanese.". Qarīb Allāh's view is a view commonly held by Sudanese⁹⁶.

95 - Ibid: 164

96 - Ibid

Why youth are drawn to Ṣūfī sm?

Qarīb Allāh says that increasingly young, well-educated Sudanese are drawn to Ṣūfī sm because they are disappointed in the other Islamic movements, especially fundamentalism with its emphasis on law rather than spiritual experience and growth⁹⁷

Turuq and guides

Each ṭarīqa is founded by an individual who has some particular teachings and ways of conducting a zikr, but all share common principles and similar practices. For all, the sheikh is important as the person who guides each devotee, or murshid, on the path of spiritual development. The sheikh leads the prayers and zikr but also gives personal advice to his followers on most matters, including career, marriage and family. But while Ṣūfī sm is a tough, demanding discipline, it is not a career in itself and Ṣūfīs have to hold down ordinary jobs like everyone else. Qarīb Allāh is a scholar who has taught in various universities and was for several years the chancellor (president) of the Omdurman Islamic University. He has also written and published over 100 books, following a pattern established by his spiritual lineage⁹⁸.

Sudan the cradle of civilization

لقد أضر الإعلام المقروء والمسموع – بالسودان كثيراً ، فلم يُبرز دوره محلياً وعالمياً عبر فترات التاريخ، مع أن السودان، عبر فترات التاريخ، مع أن السودان هو مهد الأمة البشرية جمعاء، ومهد الحضارة.

Both the readable as well as audio media have much harmed Sudan. Throughout history's phases, its role has never been portrayed locally and internationally. Despite that, Sudan is the cradle of the whole of Mankind, moreover, the civilization's cradle⁹⁹.

97 - Ibid

98 - Ibid

99 - Hasan. A. Qarib Allah. *A Sudan dar al-hijrateen alawla wa athaniyya li Asababa.*

Chapter Seven

Religious & Social activities

Many historic accounts suggest that Islām made its impact in Sudan through the activity of Ṣūfī orders. However, following the development of *tasawwuf* in Sudan easily comes to experience a living and pioneering religious as well as the social role played *shuyukh* of the Ṣūfī orders and still going on.

For the sake of realizing the ultimate goal of the Ṣūfī doctrine, and the teachings of his Sammani path, Professor Shaykh Ḥasan has set up a detailed “socio-scientific, educational and academic program” that reads like operationalized “objectives” in places and that mentions “task committees” responsible for specific tasks—a form of presentation and organization that cast traditional elements of *Ṣūfī* education into a model clearly derived from modern academic institutions:

- ❖ Socio-scientific, educational and academic program
- ❖ Lectures for brothers, youth, sisters
- ❖ Academic tutorials
- ❖ Social activities (visits, zakat, marriages, ...)
- ❖ Training activities (da’wa, practice of the cornerstones)
- ❖ Spiritual activities (dhikr, ziyara, rabita)
- ❖ Islamic Sciences (publication & outreach)
- ❖ Construction (mosques, secondary schools, ...)
- ❖ Medical services (Koranic healing; free med. serv. during Ramadan)
- ❖ The ultimate goal: from loving Allah ... to being loved by Him

In the *masid* of Shaykh Qarīb Allāh there are many religious activities represent in so many daily, weekly, monthly, and annual festivities. The daily activities include the five obligatory prayers in addition to the ṭarīqa's *adhkars* and litanies, and these are performed after each prayer time. While the weekly religious event represents the Friday gathering or what is known as 'the Friday *dhikr*'. The monthly festivals include different occasions for example the festival with the 27th night of Rajab, the 15th of Shaban, the anniversary of the founders of the *ṭarīqa* mainly Shaykh Aḥmad al-Ṭayyib al-Bashir, Shaykh Abu-Salih, Shaykh Qaribulallah, Shaykh Muḥammad al-Fātiḥ and Shaykh Ḥasan .

The Friday *dhikr*

The Friday gathering for *dhikr* is the ever celebrated festival in the centre. It is an ancient event that has been started during the lifetime of the centre's founder Shaykh Qarīb Allāh Shaykh Abu-Salih.

It has been narrated that Shaykh Qarīb Allāh himself used to lead the *madih*, that to say he was the model and the teacher who set the principles and the method of his centre regarding the eulogy and chanting in the *masid*. The Sudanese historian Ḥasan Najila, one day was an attendant to one of the Friday's *dhikr* during the lifetime of Shaykh Qarīb Allāh. Listen to him describing the scene, in which he was a witness:

“And how happy we are, when the *dhakirin* [those who in remembrance], as well as the praise-singers, went into silent, and Shaykh Qarīb Allāh takes the led in chanting. He has a deeply influential voice, with a sweetened tone. He sometimes chants with some other

100 - Albrecht Hofheinz. A History of Allah.com. https://www.academia.edu/7488359/A_History_of_Allah.com. Retrieved 29/2/2020.

Şūfī s' poems. How was he captivated and surprised
with his chanting!!!”¹⁰¹



Shaykh Qarīb Allāh Shaykh Abu-Salih 1866-1936

After the passing away of Shaykh Qarīb Allāh he has been succeeded by his son Shaykh al-Fātiḥ, so the Friday *dhikr* continued with the very same strong spirit, for it was also the *masid* has turned a focal point to the seekers of spiritualities, the sincere *murids* and the lovers of the Şūfī path.

101 - Hasan.Najila. Malamih min al-Mujtam al-Sudani. CUP. 1991,P146.



Shaykh al-Fātiḥ Shaykh Qarīb Allāh 1915-1986

With the same spirit the ‘Friday *dhikr*’ kept ongoing during the time of the khalifa professor Shaykh Ḥasan. However, the spirit of revivalism which is one of the main features of Shaykh Ḥasan *khalīfate* was also so vivid and could be touched in Friday *dhikr*. The Shaykh himself and after the performance of the *Maghrib* prayers used to hold a lesson on Ṣūfī sm. I was a participant and for many years the books of the *Ihya* of Imam al-Ghazali were the source in which the Shaykh used to deliver his lesson, this has been continued till his passing away in 2005.

The source of the performed odes since the foundation of the centre used to be taken from the *diwan* of Shaykh Qarīb Allāh ‘Rashafat al-Mudam’, poems composed by Shaykh al-Fātiḥ, odes from Shaykh Abd al-Ghani al-Nabulsi etc.

It is clear evidence that the poetic discourse that used to be taken from the above-mentioned sources stand as the highest classical Arabic, and to me, this stem from the idea that the audience here in this Sammani’s urban centre is different. The audience here whether is *murids* or non-*murids* could be described as

large numbers of the youth, educated, intellectuals, professionals and employees of public and private sector including women.



In circle of dhikr with his murids

View from a western traveler attend Friday *dhikr*

“On a recent Friday afternoon on a Khartoum street closed to traffic and covered in mats, hundreds of Sammaniya devotees stood in lines facing each other for the *zikr*, or remembrance of God, that is the most important Sūfī ritual. They spent all afternoon of their only day off work bowing deeply hundreds of times, chanting “*la illah il Allah*,” there is no god but God, or other devotional lines, or simply the word “Allah”, again and again. Every moment directed by their sheikh, they turned from side to side and jumped up and down. There was no small talk; there were no distractions, just the devotee, his sheikh and his God against the background of the voices of men leading the chants. The *zikr* combines chants, prayers, meditation and various related body movements to induce a total absorption of the individual in the worship of God.

Members vary from children to old folks, poor to rich, educated and not. When the Sammaniya meet for their *zikr*, they all wear the white *galabiyas* common in Sudan, with a special leather belt that signifies their devotion. There is some variety in dress among the groups.

It requires real stamina to go the full five or six hours, especially when summer temperatures soar to well above 40 degrees Celsius. But the reward, says Sheikh Qarīb Allāh, is a feeling of joy. He says when he engages in the *zikr* his whole focus is on God and being close to God. “I try hard to be close to God,” he says simply. His dignified bearing and spiritual face testify to the fruits of these exertions”¹⁰².

Another witness who visited the Masid of Shaykh Qarīb Allāh and attended the Friday *dhikr* wrote: “At the other end of town, the Sammāniyya,
102 - <https://bitalsudan2010.blogspot.com/2012/02/muslims-worldwide-celebrate-birth-of.html>

dressed in white *jelabia* and Sam Brown belts, stand in a line before their leader to chant the ninety-nine names of Allah, in a spiritual form of line dancing”¹⁰³.

Mawlid al-Nabi

These celebrations are held annually in Sudan, during the month of Rabi’ al-Awwal and for 12 days. It’s considered one of the biggest religious celebrations in Sudan, with contributions on both official and popular levels. The government assigns huge areas for these celebrations, where Ṣūfī orders and religious groups set up their tents to celebrate the anniversary of the birth of the Prophet.”

So, one of the celebrated religious occasions that the Qaribi Sammani branch greatly cares about, and share the other Sudanese Ṣūfī orders in Khartoum is the festivities of the birth of the prophet Muḥammad during the 12th day of the month of *Rabae al-Awal*. The ṭarīqa and from ancient has a strong presence in *mawlid* square at Omdurman.



Shaykh Ḥasan at Mawlid square at Omdurman

103 - <https://www.manfrottoschoolofexcellence.com/2014/06/sudan/>

During the time of *khalifa* professor Shaykh Ḥasan many of the *mawlid* accompanied activities have been added, in addition to the *dhikr* activities [prayers performance, litanies, remembrances, and *madih*]. However, lectures on the prophet's *sirrah* as well as of Islamic issues, have been added and became part of the *mawlid* programme. Moreover, great humanitarian service has been also added and considers a remarkable contribution offers by the branch, this time is on the health level. And in this regard, the *ṭarīqa* provides great healthy assistance to the people who meant the *mawild* square. Such humanitarian service efforts provide under the umbrella of Al-Hisan Charity Organization, carrying the name of 'As-Shaykh Prof Ḥasan Health Campaign'. The campaign has been started in 2005 and offering its health self-service to the attendee [*mawlid*] free of charge. The health services include but are not limited to health centre care clinics, laboratory services, eye and vision care clinics, and pharmacy on sight with all the patients' needs.



Poster on the Shaykh health campaign

The social role

Since the early of its arrival to the land of the Sudan, *ṭasawwuf* has left its apparent living impact on all the spheres of the local inhabitants. The contribution of *ṭasawwuf* could be found in the religious, social, economic and artistic domain¹⁰⁴.

In the Sudan the religious brotherhoods also played an important Social role. In a country like the Sudan, traditionally divided by tribal loyalties, the brotherhoods have in some respects functioned as a social force, cutting tribal lines and binding members of different tribes and lineages together as spiritual brothers¹⁰⁵.

Šūfī ṭarīqas or religious orders maintained a tradition of brotherhood that knew no tribal limits, geographical boundaries or political frontiers. Their followers often journeyed for weeks in order to visit their Shaykhs. Hence, religious orders were of immense value in promoting a sense of fraternity and integration among the people of the Sudanic belt¹⁰⁶.

However, as any Sudanese Šūfī order, the Qaribi Sammani centre since its establishment has played and still does a social role to its community and beyond.

To achieve the social demission of *tasawwuf*, the *ṭarīqa* under professor Ḥasan al-Fātiḥ has innovated and designed many activities aim in the final conclusion to realize the centre social role. The following are parts of these activities:

104 - Abdulgalil. A. Salih. The religious, social and educational contributions of Sufis in Sudan.

105 - Rahman, M.M. The Islamic policies of the Sudan Government, 1899 - 1924, Durham PhD thesis University of Durham, 1967, p:88.

106 - Yusuf, Fadul, Hasan. Some aspects of the relationships between western and central Bilad al-Sudan. Dirasat Ifriqiyya, issue10, December 1993. p59.

The centre so to strengthen the bond of love among the brethren used to organized visitation to the sick person every Tuesday at his home after Isha prayer. The visit's expenditure used to pay by the sick's visitors, aiming behind thus easing the burden upon the sick poor person from aside, and realizing the equality between him, and his wealthy brother from another side.

Locating free residential areas for the visitors, students and poor, in which the masjid afford the free expenditure upon the whole. The resident provides with Qur'an book, references, and recorded videos, these so to strengthen his ties with Allah¹⁰⁷.

An amusement tour for the brethren inside and outside the capital used also be organized by the centre. However, varied constructive lectures for the building up of the murid's personality used to accompany the tour's activities. The organization of such kinds of tours aims to consolidate and increase the bond of knowledge among the brethren. Also, the setting up of such tours aim to instil the love of al-Mawla jala Jalauhu, and the love of the messenger of Allah upon the individual [murid].

Arranging collective tours for *Hajj* and *Umrah* with less expenditure. These are accompanied by spiritual, scientific and training activity, with the commitment to the Şūfi path pillars, its doctrines, objectives and courtesy adab, with the identification of the people [murids] with *Hajj* and *Ummrah* rulings.

The assistance of the brethren and lovers in charity works, mainly that one with the scientific, social, religious, engineering, or economic, or healthy dimension.

The setting up of the collective and individual marriage contracts at the mosque or outside, which used to be decorated with the prophet's *madih*, or guidance poetry or collective *dhikr*.

Arranging collective visitations to the sick person at the hospitals,

107 - Hasan. Al-Fatih. Al-Sammaniyya. Op.cit., p80

supplicate to him, as well as contributing the expenditure of his cure, seeking behind these the realization of the social solidarity among the brethren and the lovers.

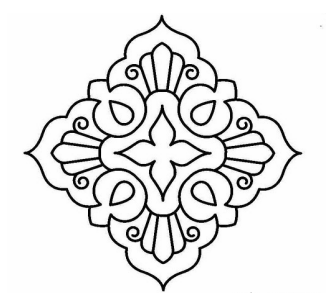
Arranging the collective visits to the reformatories, prisons, handicapped houses, and parentless children houses, with the contribution of providing them with ready-made meals. Such services were presented after the performance of *adhkars*, religious guidance, and *madih* performance. During these visits, so many Christians, as well as pagans, have converted to Islam¹⁰⁸.

Professor Shaykh Ḥasan al-Fātiḥ Shaykh Qarib Allah has emphasized by his practical, scientific effort, how the Sufi orders in our country have coped with the scholarly movement, which has been included in the world around us. He cared to receive the knowledge inside as well as outside [Sudan], till he obtained the PhD degree in philosophy from Edinburgh University, in Britain in 1970.

He contributed to several social projects such as the assembly of Khartoum State for caring and promoting the handicapped and those with special needs, in addition to his contribution to the national committee for the environment. Also, his contribution in the release of the Sudanese prisoners who were detained in Iran¹⁰⁹.

108 - Ibid: p77.

109 - Nur Adin Madani. Takrim muṣṭahq to al-Sufi al-Alim. <https://www.alrakoba.net/31309273/%d8%aa%d9%83%d8%b1%d9%8a%d9%85-%d9%85%d8%b3%d8%aa%d8%ad%d9%82-%d9%84%d9%84%d8%b5%d9%88%d9%81%d9%8a-%d8%a7%d9%84%d8%b9%d8%a7%d9%84%d9%85/>



Chapter Eight

Sammani-Qaribi centres abroad

The Sammani-Qaribi Ṣūfī order has several centres and murids that spread in some western world including Britain and the USA, in addition to Nigeria and Somalia in Africa.

Nigeria

The Sammāniyya has a strong presence in Nigeria, *murids* of the *ṭarīqa*, counted with millions. The effort of the spread of Sammāniyya teachings, in this African country, has been done through Shaykh Muḥammad Nasir Kaba (1912-1996), student of my master Shaykh al-Fatīḥ Qarīb Allāh (1915-1986). In 1949 Nasir made the Hajj and met the new Khalifā, Shaykh Hashim and Shaykh Muḥammad of Mauritania. On his return journey, he visited the Sudan, where he met with Shaykh Muḥammad al-Fatīḥ b. Shaykh Qarīb Allāh, Khalifā of the Sudanese Sama'aniyya. He also visited other Arab countries where he learnt many things concerning the *hadra* and bandiri organization. By 1950 Shaykh Nasir was in many ways far more versatile and eclectic than his teachers; and having successfully made Ṣūfism acceptable to a wider audience, he was thus able to make Qādiriyya penetrate every part of the country¹¹⁰.

Shaykh Nasir Muḥammad Umar Kabara 1912-1996

Sheikh Nasir Muḥammad Umar Kabara, a noted Islām ic scholar and philosopher was born in 1912 in Guringuwa village outside Kano, Nigeria. His grandparents came from Kabara, a town under Timbuktu kingdom. His third generation grandfather - also from Kabara in Timbuktu - Mallam Umaru, also known as Mallam Kabara was the only one from the lineage to settle in Adakawa in Kano city, before moving on to what

110 - http://en.wikipedia.org/wiki/User:Abdulgalil_Ṣāliḥ/sandbox.

is now known as Kabara ward, named after him. He was an accomplished Ṣūfī in Timbucktu before departing for Kano.

When the Amir of Kano Abdullahi Bayero went on the hajj Nasir sent a letter through Walī Sulaiman to the Khalīfa of the Qadiriyya, Shaykh Abu al-Hassan as-Sammāni, the grandson of the founder of the Sammāniyya, asking him to give him an *ijāza* to become *muqaddam* of his own *zawiya*. The Shaykh was astonished to hear of such a highly learned youth and he sent *ajubba* and cap to Nasir together with a letter of appointment as a *muqaddam*. Although Nasir did not immediately separate himself from the community in Alfindiki, as Shaykh Sa'ad was still alive, his actions were regarded as innovations by the Arabs. In 1949 Nasir made the Hajj and met the new *Khalīfa*, Shaykh Hashim and Shaykh Muḥammad of Mauritania. On his return journey, he visited the Sudan, where he met with Shaykh Muḥammad al-Fatīḥ b. Shaykh Qarib Allāh, Khalīfa of the Sudanese Samaniyya. He also visited other Arab countries where he learnt many things concerning the *hadra* and bandiri organization. By 1950 Sheikh Nasir was in many ways far more versatile and eclectic than his teachers; and having successfully made *Ṣūfīs* acceptable to wider audience, he was thus able to make Qadiriyya penetrate into every part of the country¹¹¹.

Thus since about 1958 Nasiru Kabara has been considered the leader of all branches of Qadiriyya in Kano. The lines of authority within the leadership structure, however, may be viewed in terms of both the individuals whose authority extends over several branches and the particular patterns within each branch.

111 - Abdulgalil. A. Salih. The Sammaniyya: Doctrine, History & Future. Khartoum, 2015



Shaykh Ḥasan with Shaykh Muhammad Nasir Kabara of Nigeria

Sammāniyya in America

In fact the history of the Sammāniyya in America has been connected with the late professor Shaykh Ḥasan al-Fatīḥ Qarīb Allāh (1933-2005). So, the *ṭarīqa* mainly the Sammāniyya Ṭayibiyya Qarībiyya branch has several *murīds*, in different parts of the American continent, scattered in many of the different American States and cities, and having permanent contact with each other. The *ṭarīqa* activity concentrates in the grand Washington area, which includes three of the biggest American States, Virginia, Maryland State and DC district which joins the capital Washington, where the largest Muslims community of Arabs and non-Arabs are found. The Sammāniyya *zāwiya* in the grand Washington area has been established during the lifetime of my master professor Shaykh Ḥasan al-Fatīḥ in the year 1425, A.H, corresponding to 1994. There is a weekly activity, which is considered the sole Ṣūfī activity in the area. Every night of Sunday, the Sammāniyya *murīds* in addition to some other *murīds* of *ṭūruq* of Arabs and non-Arabs meet after the sunset

prayer, to perform the *awrād* and *dhikrs* of the *ṭarīqa* in the *zāwiya*. However, other activities of the *ṭarīqa*, is found in the commemoration of the varied seasonal religious festivals, notably the new *hijri* year, the prophet birthday, *Isra* and *Miraj*, and celebrating half of the Shaban night¹¹².

Sammāniyya in Britain

Shaykh professor Ḥasan al-Fātiḥ is credited with the expansion of the Sammāniyya brotherhood in Britain. Numerous students counted as Sammāni followers in this European country. Regarding the grand awakening of *dawah* in Britain, it has started in the 1970s. In this concern to Shaykh al-Fātiḥ (1915 -1986) great role, this happened during his visit to Britain at that time. The first mosque has been built in London, was in 1977 this had coincided with my arrival in Britain. It is worth noting that at this year (1977) the now famous *dawah* preachers have embraced Islam of those Yousif Islam, Hamza Yousif, Abdr-Rhman Johansson, Abd al-Hakim Murad, Muḥammad Isa Wily Muḥammad knight (God mercy his soul) Dawud Rasha Owen, Abd Allah Triqashan, Abd al-Azim Pitter and others. The first *ḥalaqa* circle of the Sammāniyya *ṭarīqa* was in 1980 when I met Shaykh Babikr Abd Allah Ibrahim (God has mercy on his soul). The Sammāniyya circle has flourished and become the most prominent one in London. In 1984 the third circle has started it was *dalail al-khirat* circle. The philosophy behind its establishment is to gather the people of *tariq* as well as the prophet's lovers. It has been transferred to Hi Street in 1986 on Friday night. This circle used to attract a lot of *Shuyukh* and prophet's lovers. In 1987 it had been honoured with the presence of the famous boxer Muḥammad Ali Klay. My debate with him during this visit has been the key for him to embrace the *tariq*. At this year (1987) my master Shaykh Ḥasan al-Fātiḥ Qarib Allah (1933 – 2005) accompanied with some of his murids magadam Babikr Sediq 112 - Abdulgalil. A. Salih. The Sammaniyya. Op.cit., , p 186.

and magadam Sid Aḥmad Swar al-Dahab had visited Britain, and this in the wake of his assumption to the office of the *ṭarīqa's khalifate*. Shaykh had come to point out the importance of the *ṭariq's* task in our current era mainly in the non – Islamic countries. He emphasized the significance of the *dawah* of Allah to non – Muslims, and the unity among the people of the *tariq*. Shaykh Ḥasan had the privilege of receiving the delegations that visited Sudan from Britain and here on the memory the visit of that big delegation which included forty – five-man and women. At the very visit, he had fulfilled the initiation to the whole group. In 1990 I established the first circle of the recitation of the Quran to the new converts. With the suggestion of Shaykh Muḥammad Shaykh Ḥasan al-Fātiḥ the current Shaykh of the *ṭarīqa*, the wholes circles have been joined into one this was in 1994 at Karkal wood Islamic north of London, which in the past was a grand church and then turned into one of the most grand mosques in London today. About the activities we used to participate and share in the conferences inside and outside Britain, we also participate in *mawlid* the 15th of *Shaban*, and *isra* and *miraj* festivals¹¹³.



Shaykh Ahmad Babikr student of Shaykh al-Fātiḥ Qarīb Allāh

113 - Ibid: p188.

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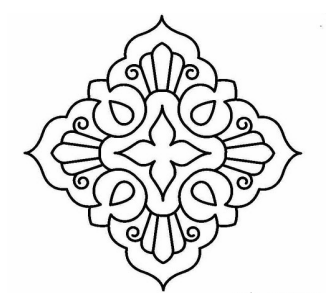
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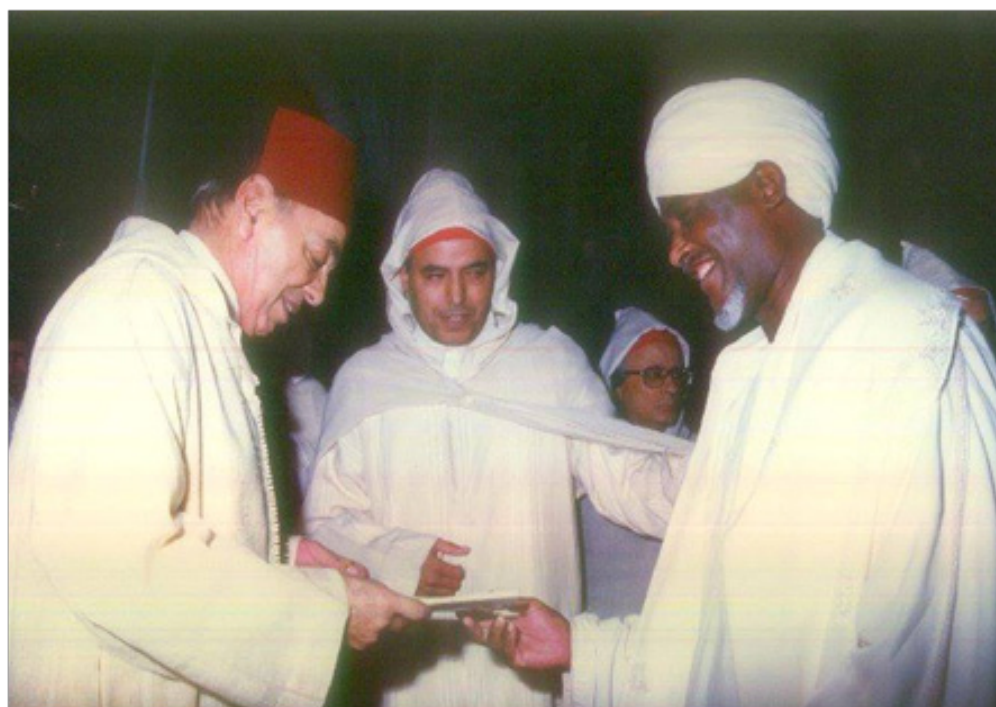
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With his son khalifa Shaykh Muhammad



With the Moroccan King al-Hasan al-Khamis



Shaykh Hasan addressing the mourners on the passing away of his father in 1986



Shaykh professor Hasan al-Fatih Qaribullah



With shaykh Zein al-Abddin



With shaykh al-Burai



With president Suar al-Dahab and the Moroccan ambassador at Khartoum



With dr.Tariq al-Samman, the grandson of the Sammaniyya founder



With sayyid Muhammad Othman al-Mirghani



With Saddiq al-Mahdi and sayyid Muhammad Othamn al-Mirghani in 1986



With shaykh Abd Allah wad al-Ajooz al-Mikashfi



With shaykh al-Idrisi the grandson of shaykh Ahmad b. Idris



With shaykh al-Siddiq shaykh al-Sammani



With shaykh al-Jayyli shaykh al-Hafiyyan



With sherif al-Siddiq al-Hindi



With shaykh al-Yaqoot



With shaykh Qaribullah shaykh Nasir Kabara



With shaykh al-Sharani and murids in dhikr session



With shaykh al-Sammani shaykh al-Bakri



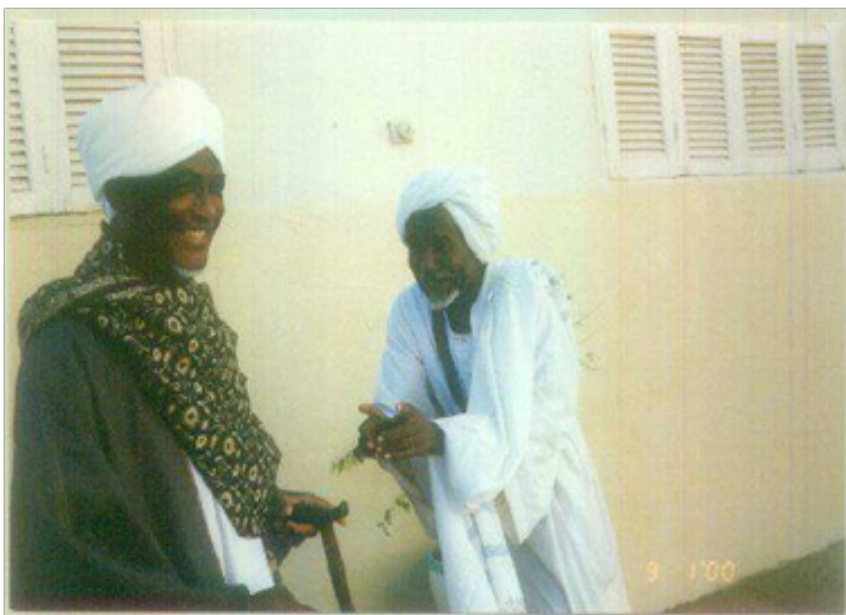
With Shaykh Muhammad Ahmad of al-Kirida



With the chanter Fisal Hamamati, who passed away after one week of the shaykh passing away



The notable Sudanese poet al-Faituri at Friday dhikr with the shaykh



With the chanter shaykh Bakir the student of shaykh Qaribullah



The murids of the Sammaniyya in circle of dhikr



Given biva [Sufi pledge] to one the students



Providing food and drink during Ramadan



Born and grew up in Haj Abd Allah in central Sudan. Obtained BA in English language from University of Khartoum in (1999) and higher diploma in English language teaching (2002) from the same university. Awarded MA in teaching English as foreign language (2004) from University of Juba. Obtained PhD in English language in (2008). Worked at the University of Dongola (2004-2008), Gezira University (2009-2015). Now (2020) is a member staff at the English language department, College of Sciences & Humanities Al-Baha University in Saudi Arabia.

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